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JUDSON'S MEMOIR.

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MEMOIR

OF

EVERTON JUDSON.

BY

E. P. BARROWS, Jr.

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PREFACE.

The materials for the following Memoir were mostly collected by the author in the summers of 1849 and 1850, during the brief intervals of leisure then enjoyed by him. But the pressure of his official labors has prevented him from arranging them in a proper form for publication before the present year. To the numerous friends of Mr. Judson who have contributed, partly by epistolary correspondence, but principally by personal interviews, to complete the portraiture, he tenders his sincere thanks; and he ventures to hope that his statements of facts will be found to be, by their aid, in all important particulars, accurate. Few understand the amount of labor necessary to exclude errors from even a brief narrative; and some of these, in respect to minor points, may have found their way into the fol-

lowing pages. But the author is firm in the belief that the Memoir will be found to be, in the whole, what he has aimed to make it, *historic*, and not *ideal:* and he now commits it to the public with the hope and prayer that it may contribute to perpetuate not the memory alone, but (which is the chief thing) the usefulness of his much lamented friend.

Sept. 1, 1852.

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INTRODUCTION.

The genuine feelings of the christian heart are expressed by the Apostle, when he says, "None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's." It is the prayer of every true believer, that not his life only, but also his death may be "unto the Lord." If he hopes after death to be himself at rest with Christ, he also hopes to leave behind him in the world an influence which shall bring others to Christ. His brethren who remain yet for a season on earth, sympathizing with him in this the strongest desire of his heart, are anxious to use in the most effective way his past life and labors for advancing the kingdom of their common Lord. All religious biographies should have this for their end. To gratify the feelings of surviving friends is not a worthy motive for the expenditure of time and toil in their preparation. If they cannot be

made subservient to the interests of Christ's Church, they were better omitted.

But, that they may accomplish this high end, it is necessary that they be strictly conformed to truth. The biography must present not an ideal of the man, but, as far as possible, the very man himself, as he lived and moved about in society. Thus much may, indeed, be conceded, that his faults should be touched with a friendly hand, and dwelt upon only so far as the exhibition of them shall be necessary to a correct understanding of his history with the lessons of instruction which it contains. But they should not be denied or concealed; nor should his virtues, on the other hand, be exaggerated, so as to produce a false picture of his character. For it is reality, not fiction, that moves the human mind to emulation. The exhibition in actual life of the christian graces, though they be in comparatively feeble measure and alloyed with many imperfections, has far more power than any high-wrought portraitures of ideal excellence; which, indeed, precisely because they are the products of imagination instead of history, are regarded as above the range of human attainments, and, consequently, though they may elicit much admiration as works of art, excite to imitation only in a feeble degree. Consider for a moment how the life of Christ, as given by the four Evangelists, would be shorn of its mighty power over the human heart, could we even but suspect it of being ideal, and not strictly historic. Or, to

take an example from a man like ourselves, consider how the Apostle Paul's influence over the churches, as a christian man, would be, for all practical purposes, annihilated, were the record of his life and labors and sufferings believed to be a romance instead of a reality. In character and morals it is by what we know to exist as a part of history, rather than by what some genius can conceive to exist, that our spirits are stirred within us to emulation.

It follows that no man is worthy of having his biography written, who has not strength enough of character to be described as he is. If, in order to make out an interesting and attractive memoir, it be necessary to falsify and exaggerate the facts of his history and character, then let his memory rest with his ashes in quiet oblivion. The cause of truth needs no such helps. A truly strong character, when faithfully exhibited with its real excellencies and defects, always produces a salutary impression upon the reader's mind. So are the ancient worthies presented to us in the Holy Scriptures for our instruction.

From what has been said, the reader will naturally infer that the author considers the person whose biography he now presents to the public, as having been a man worthy to be described as he was, without the embellishments of fiction. In this inference he will be entirely correct. Mr. Judson, with some faults which—such was his native openness of spirit—he took no pains to hide be-

hind a smooth exterior, possessed rare excellencies and great force of character. Not to anticipate the proof of this, which will be found in the following memoir, it is sufficient here to refer to what he accomplished, and to the influence which he exerted. The Church in Milan, he found in a feeble and broken condition; he left it, after nineteen years of ministerial labor, one of the strongest and most flourishing churches on the Western Reserve: during the whole of this period, characterized, as all know, by strong excitement, and abounding in causes of alienation and division, he ever maintained a paramount sway over the minds of his people, young and old; and succeeded in either keeping out of his parish or counteracting those influences which, in so many other churches, led to disunion and separation: nor was his a waning power; on the contrary, it steadily grew with the growth of the community in which he lived, and the congregation to which he ministered; and when he fell, smitten by the hand of disease, he fell in his full strength, in the very zenith of his influence. He was the father of the Huron Institute, and, while he was able to superintend its affairs, he gave to it a remarkable degree of efficiency and success: especially was he successful in gaining the confidence of the young, and directing them into paths of piety and usefulness; and it is conceded that no pastor in Northern Ohio was the means of putting so many young men into the ministry. His counsel was ever highly

prized and abundantly sought by all, even by those who did not sympathize with him in his religious views: in the ecclesiastical and ministerial bodies with which he was connected, as well as in the Board of Trustees of the Western Reserve College, he ever maintained a high place, and showed himself a most efficient and useful member. A man who could, in troublous times, gain and hold such influence, and accomplish such results, must have possessed no ordinary force of character. It is from the persuasion that the exhibition of this character in a brief memoir will furnish salutary lessons of instruction, that the author has been induced to undertake the work.

That all will be satisfied with the manner of its execution, is more than he dares to hope. To Mr. Judson's ardent friends, who were admitted to intimate converse with him—and it was in such intimate converse that his excellencies peculiarly manifested themselves—the following pages may perhaps appear tame and spiritless; because it is impossible adequately to describe upon paper a character like his. Others, again, who saw him only at a distance, where certainly he did not appear to the best advantage, or who found themselves brought into collision with him in respect to those principles and measures in which he differed from them—a thing which could not but often happen in the case of one occupying his position and living in his times—may think that his character is overdrawn. But the author commits

this memoir to the public, with the firm belief that it contains a just, though it may be in some respects inadequate, view of the man; and, as such, his prayer to God is that it may be blessed as the means of propagating more extensively after his death that good influence which was so eminent in his life.

MEMOIR.

CHAPTER I.

MR. JUDSON'S YOUTH, AND CONVERSION.

Everton Judson, the subject of the following memoir, was the son of Asa and Sarah Judson, and was born in Woodbury, Connecticut, December 8, 1799. He was descended on both sides from pious ancestors. His paternal grandfather, Benjamin Judson, is represented to have been an eminently devoted Christian. His maternal grandfather, Mathew Minor, held the office of deacon in the Congregational Church of Woodbury for the space of forty-three years, and died at the advanced age of eighty-three. He was a Christian of the old Puritan stamp, regular and strict in his observance of the Sabbath day, and spending much of his time in prayer and the perusal of the Scriptures.

His practice was to read his Bible through once a year, taking for his daily portion three chapters, and on Sabbath days five. He took a deep interest in his youthful grandson Everton; and having been permitted, at a family meeting in Woodbury, to hear him preach, expressed a lively satisfaction, that he had entered the ministry. His example seems to have left its impress on Mr. Judson's mind; and it deserves to be mentioned, in connection with the high value which the latter ever attached to God's covenant with believing parents, that a constant expression of the aged deacon in his prayers was, "May we and our posterity be the blessed of the Lord forever."

Asa Judson, the father of Everton, was a man of quick feeling, ardent in his friendships, and impulsive in his character. He had a jocose turn, and was very communicative. He was extremely fond of children, and always had a word ready for every boy or girl whom he met. He had no sarcasm. This trait, which was sometimes unpleasantly conspicuous, the son inherited from his mother. In the family of Mr. Judson, religion was made a topic of familiar conversation, and both the parents took pains to instruct their children in its doctrines and duties. The Assembly's Catechism they taught as a matter of course. On Sabbath afternoons, moreover, Mr. Judson was in the habit of gathering his children around him, and conversing with them respecting the sermons which they had heard. Both parents had the most un-

wavering faith in God's covenant with believers and their children.

The mother, Mrs. Sarah Judson, is uniformly described as having been a woman of great worth, sterling integrity, and decision of character. One speaks of her as "a very substantial woman;" another, as "a stable woman, firm as the hills;" another still, as "a very judicious, consistent Christian." She was very frank and plain of speech. Mr. Judson always affirmed that it was from his mother that he inherited his plainness of speech. She was very decided in her way, which, in consequence of the clearness of her judgment, was generally right; but, whatever were her decisions, she was not easily moved from them. She had no jocoseness, but, if she wished to say a severe thing, she knew how to make it felt. Her piety took its color from these natural traits of character. It was not of the sentimental or fitful kind, but steady and substantial. She was eminently a woman of faith and prayer. She died May 5, 1820, while the subject of this memoir was yet unconverted. In her death faith triumphed. She was composed and enjoyed the exercise of her reason to the last; conversing calmly with her friends, and all whom she saw, particularly with her children, whom she solemnly committed to the care of God. Many years afterwards, Mr. Judson inserted in the New York Evangelist an interesting article entitled "*My Mother*," which strikingly illustrates the deep impress that her example and

instructions left upon his youthful mind. It is here given, with the omission of only some concluding sentences addressed to the young who might peruse it.

"My mother has been for many years among the glorified in heaven. Her look, her manner, her tones of voice, are all embalmed in my memory. The most distinct impression of these ever made, and the one which is still the most vivid in my eye, was implanted when I was quite a small boy. I cannot readily tell how old I was—perhaps six or seven. The circumstances are fresh in my recollection as if they had occurred yesterday. It was a cool evening in autumn—the fire burned very briskly on the old kitchen hearth. My mother sat in the corner of the fire-place at the right, and just upon her left hand I had seated myself upon the large stone hearth in front of the fire with my hammer, amusing myself in bending a piece of wire for carrying on my childish sports. I was exceedingly animated at my work. After watching me for some time, she dropped her knitting in her lap, and, in a mellow subdued tone, such as mothers only can use, she said, 'My son, I wish I could see you as much engaged in serving Jesus Christ as you are at your play.' She said not another word, but it went directly to my heart. I turned around, and slily wiped a tear from my eye, and resumed my task. My wicked heart had even then pride enough to prompt a wish to conceal my tears, yet the arrow remained in my bosom, and,

though many a long year passed away before I began in reality to serve Jesus Christ, the scene upon the kitchen hearth was never driven from my mind. In all the folly of childhood, and wildness of youth, it returned at intervals to haunt my soul. It was just about one full year after my mother had gone home to glory, that I first gave myself to the hand of Jesus. O, I would have given all this world, had it been mine, could I at that moment have taken the wings of a dove and flown away, where I could mingle, for an hour, with her happy spirit, that I might recall to her recollection the scene passed on the old kitchen hearth. I seldom think of her except in connection with that scene. The fixedness of her large blue eyes, her look, her mellow and subduing tones, her very gesture as she dropped her knitting upon her lap, are all present to my eye. It is no picture of the imagination. After the lapse of more than a quarter of a century, I love to drop a tear as I think of that hour."

To those who knew Mr. Judson personally it is unnecessary to say that in him were blended the natural traits of character of both his parents, as they have been above described; and that the whole of his public and private life exhibited the fruits of their early pious training.

Mr. Judson was the eldest of six children, of whom the youngest alone, Mrs. Lorena Abbott, survives.

In his youth he is described as having been

prompt, decided, unyielding in his opinions, jocose, and sarcastic. His moral character and conduct were always unexceptionable. He was quick to learn, and rather fond of reading, though not remarkable in these respects. To the age of twenty-one, when he first became personally interested in religion, he labored on his father's farm, and few notices of this period remain.

In the spring that followed the death of Mr. Judson's mother—the spring of 1821—an extensive revival of religion took place in Woodbury. His attention was now aroused, and he commenced attending the evening meetings. He was not a man to do any thing which he undertook at halves. With his characteristic decision he went to all the meetings however remote from his father's residence. On one of these occasions he heard a sermon from the words, "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." The preacher exhorted his hearers to go home and write down, each one for himself, his decision for God or for Baal. To a man of his temperament this proposition could not but come with peculiar force. He determined to comply with the suggestion, and, upon going home, wrote down his decision for the Lord. From that time his convictions of sin were deep, and he had no peace till he found it in believing. As soon as he had himself chosen Christ for his Master, he became very active in his labors to bring others to the knowledge of the same

Saviour. He frequently spoke in the religious meetings. There was at this time too much of that sharpness and asperity which also characterized his early ministry, and some blamed him as being too forward. But what he said came from an earnest heart, and it never failed to produce an impression upon the hearers.

Before his conversion Mr. Judson grieved for his mother's death, and felt that he could not be reconciled to it. But after that event there was in this respect a marked change in his feelings. "Now," said he, "I can see the hand of God in her death." He doubtless felt that it had been made, under God, a means of bringing him to repentance. He connected himself with the Church in Woodbury in January 1822, along with thirteen others.

After his conversion he was very useful in forming the habits of the younger children of the family. In the temperance cause he was very decided and thorough-going. So early as 1821, in the very dawn of the temperance reformation, and before the formation of any temperance organization, he told his brothers that he should positively refuse to go into the field with them, if they carried to their work ardent spirits. This is the more noticeable because his father never came into the principles of total abstinence.

In the winter of 1821–2, Mr. Judson, having then but recently made a profession of his faith in Christ, was employed to teach a school in Sher-

man, Ct. One who was a member of the school has furnished the following statement concerning him.

"It was a large school, and many of the scholars were well advanced. I was not at that time a professor of religion, but his earnest, sincere efforts for the spiritual good of his pupils made a deep impression on my mind. In this respect he went farther than such labors had ever been carried before. His religious feelings manifested themselves in his earnest, affectionate prayers for the conversion of his pupils. On Saturday afternoons, in connection with the Catechism, his exhortations were very solemn and earnest. On one occasion he requested all who felt an interest in the prayer which he was about to offer to kneel. But one pupil complied with the request, yet the impression was deep. The language of his prayers was so peculiar, so earnest and importunate, that it was a common topic of conversation among the boys. These prayers were often accompanied with many tears.*

"In teaching, he was careful to mix in with his instructions interesting anecdotes. Every lesson in geography he made interesting in this way. His instruction was of a high order, calculated to leave a stirring impression on the mind. He spent but one winter there. I have ever looked back to it as the most interesting winter of my life. He

* Throughout the whole of his ministry, his prayers had a peculiarly fervid and impressive character.

differed from all my other teachers in the practical character of his instructions."

Those who, many years afterwards, enjoyed the privilege of attending Mr. Judson's Bible Classes, will understand well what is meant by his "mixing in with his instructions interesting anecdotes." He had a rare faculty of bringing in illustrations in such a way as to make them exactly in point. In this respect the schoolmaster in Sherman was the same person as the pastor in Milan.

CHAPTER II.

HIS PREPARATION FOR THE MINISTRY, INCLUDING HIS COLLEGIATE AND THEOLOGICAL COURSE.

Soon after his conversion, Mr. Judson turned his thoughts to the work of the ministry, and, with a view to this, he began, in the spring of 1822, to prepare for entering College. That his desire to obtain a liberal education had reference entirely to the work of preaching the gospel there can be no doubt. So his father and friends always understood it. Yet it is true that, during his college course, he expressed doubts whether he was called of God to this work. A friend, who knew him intimately at that time, says, that, during his senior year, he came very near deciding to be a physician. His argument was, that he should be "so dull as a preacher, and accomplish so little in the ministry." Upon conversing with his father on the subject, the old gentleman replied, "You know, Everton, what sacrifices I have made in educating you for this very object. And now I feel that all I have done for you is lost." As his father said this

he wept. Everton was much moved, and told him that he would make the trial.

His preparation for College was so hurried and imperfect that he lost much of the benefit of the college course. He commenced his studies, as already remarked, in the spring of 1822, and in the fall of 1823 he entered the Sophomore class in Yale College, having occupied only a year and a half in the work of preparation. To go through all the preparatory studies, with those of the Freshman year, in this period of time, with accuracy and thoroughness, was impossible. Several books of the classical course he omitted, and the rest he read superficially. By this hurried and inadequate preparation he not only lost almost entirely the benefit of the classical course in College, but, as was quite natural, passed through the Theological Seminary afterwards without gaining an accurate knowledge of the original languages of Scripture. Of this defective preparation for College, he ever spoke as a great calamity, and one which followed him during the whole of his ministerial life; and he was in the habit of warning young students against committing the like error.

One who knew him intimately, studied with him in preparing for College, and was his roommate throughout the three years of his college life, bears the following testimony on this point. "The truth is his college course was almost ruined by the deficiency of his preparation to enter College. We studied together *one year*, (he had been study-

ing by himself a few months previously,) and then we entered the *Sophomore* class, not *half fitted.* I can say, without a metaphor, I have often looked back upon my college course, and regarded it as almost entirely lost by my miserable mistake of hurrying over my preparation so hastily; and I am satisfied that if Mr. Judson had been more carefully fitted to enter, especially in the languages, he would have ranked among the first of his class. I do not believe that in our class of one hundred, there were ten persons who equaled him, either in talents or application."

One reason of his crowding his preparatory studies into so narrow a space, seems to have been his father's straitened circumstances. Several years before, in 1816, when his means were more at his command, he had offered to give Everton a liberal education, but the offer had been at that time declined. Now, when the son had changed his mind, the father's property was not in such a shape as to be easily made available for the purposes of an education. To his intimate friends his struggles with poverty during his college course were well known.

In College, Mr. Judson ever maintained the character of a sincere and consistent Christian. "I remember him," says the same class-mate and room-mate whose words have been quoted above, "as an active, useful Christian, during a revival which occurred in College. Religion with him was not a periodical or spasmodic affection. He

always, I think, cultivated and maintained the spirit of prayer; and was always seeking to be useful. At one time we were both complaining of low spirits, and he quoted, 'taedet me vitae'—'life wearies me'—and I said something in reply of 'a lodge in some vast wilderness.' He immediately added, 'Yes, it would do, if one had a heathen to instruct, or some way of being useful.' I mention this incident, because it impressed me deeply with the *spirit* of the man; for surely nothing was further from my thoughts, in that hour of despondency, than the idea of usefulness: and this spirit he manifested, I think, in a somewhat remarkable degree, throughout life."

In steady, consistent piety, and desire for usefulness, he was the same man in College as afterwards in the ministry. Those who knew him only in the latter capacity may naturally enough conceive of him as taking the same bold and open attitude, and exerting the same commanding influence. If so, they will be very wide from the truth. In this respect, Mr. Judson on the Western Reserve was exceedingly unlike Mr. Judson in College. One who was associated with him afterwards in the Theological Seminary, has well said, "You will inquire in vain of that period for the unfolding of his character. His college and seminary life was comparatively obscure. He shrank from any public exhibition of himself or his talents." He was to a most remarkable extent diffident and retiring. He never, on any occasion,

put himself forth prominently in his class; never rose to address a religious meeting; never took part in the debates of any literary society; never so much as declaimed in his turn before the College. The writer of this memoir well remembers his detailing to him one evening, as he sat with him in his parlor in Milan, the way which he took to escape this to him extremely unpleasant exhibition of himself in public. His plan was that of engaging substitutes to fill his place, who, when their own turn came round, quietly appeared for themselves also the second time. This was undoubtedly unwise as well as wrong. It is not mentioned here as a thing to be approved, but simply as a historic fact illustrative of his diffidence.

If any are surprised at these statements, let them remember that, if Mr. Judson was a very energetic and decided man, he was also a very sensitive man; and a man, too, whose ideal of a public performance was very high, while he was conscious of his inability to come up to it in execution. This is equivalent to saying that he was a very diffident man; for great sensitiveness and a high standard of excellence, with the conscious inability of reaching it, and, as a natural consequence, the apprehension of exposing one's self, by a failure, to disparaging remarks, are the elements which go to make up diffidence. It should be considered, too, that in College, with a miserable preparation, as we have seen, he was daily

brought into contact with those who had enjoyed much higher advantages of training than his own, and were consequently able to appear to much better advantage. This, though in reality a high privilege, unfortunately exerted upon his spirits a depressing influence, and kept him back from all public performances. His subsequent mastery of this diffidence is nothing very unusual or surprising. It often happens to men of great energy and force of character, that when, under the impulse of some strong moral feeling, they once break through their native bashfulness, they are able to fill the most public stations without embarrassment. Nay more, the very determination to overcome their feelings of diffidence seems to impart to them a peculiar warmth and impetuosity of spirit.

What has been said of his collegiate life holds good of the two years which, after his graduation, he spent in the Theological School of Yale College. "If I remember aright," says the same associate in the Theological Seminary, "he seldom or ever read a dissertation before the theological class. He was accustomed to borrow the professors' lectures, and take the heads after reading, and sometimes make copious extracts, and even copy whole lectures, for his own use in his study, but he made no show of his labor. He was a diligent, regular student, retiring in his manners, seeking obscurity; or rather remaining in that obscurity which his natural diffidence had thrown over him."

But neither in the College nor the Seminary was Mr. Judson's life devoid of religious activity. His earnest, ardent spirit, could not rest without some field of usefulness. Such a field he sought and found, humble but blessed, and removed from the notice of his fellow students. With one of his class-mates, the Rev. E. Barber, he engaged in the work of giving instruction in the Sabbath school of colored children belonging to the Rev. Mr. Jocelyn's congregation. This was in his junior year. In this school he continued during the whole time of his residence in New Haven. It was also his custom to go out with the same companion among the neighborhoods of colored families in and around New Haven. From a pocket Bible, which he always carried, he read to them, prayed with them, and, whenever a proper opportunity presented itself, urged the parents to send their children to the Sabbath school. "I remember one Sabbath afternoon," says one, "he invited me to go with him to visit some colored families down in the New Township, as it was called, and as we passed from house to house for religious conversation, I well remember they greeted him kindly, as one with whom they were well aequainted, and he seemed also well acquainted with their spiritual condition. I am not aware that he ever sought the society of the wealthy, the refined, or the fashionable, during his residence in New Haven, but, by his unobtrusive course of useful labor, he had the esteem and the confidence of some of the best citizens."

In his senior year he taught an evening school of colored children, under the room then occupied by the Brothers' Society. This he was at some pains to keep private, probably from the apprehension of molestation from such of his fellow students as had no sympathy with his efforts. For this work he received a compensation.

Upon entering the Theological School immediately after his graduation, he attended, in addition to his other labors for the colored people, a Thursday evening meeting of the nature of a Bible class, composed mostly of young colored women at service in families. There were generally twenty or thirty present. The order of exercises was singing, prayer, and the exposition of a passage of Scripture in that style of familiar illustration in which he always excelled. This exercise he continued during the two years of his connection with the Seminary.

All the above labors for the spiritual good of the colored people were under the direction of Mr. Jocelyn, the pastor of the colored congregation. In this respect he was always punctilious; and did not hesitate to express his decided disapprobation of the course pursued by some theological students, who allowed themselves in the habit of making appointments within the fields of stated pastors, without seeking their advice and direction.

He was also, when a theological student, in the habit of going out on Sabbath evenings into the

neighborhoods and villages around New Haven, to hold religious meetings, generally in company with some layman of standing in the city. The time was occupied with singing, prayer, and exhortation. He spoke to great acceptance, always taking care (as he did ever afterwards) to make himself understood by the people present. There was hardly a week, from the commencement of his junior year, in which he was not engaged in active efforts for the spiritual good of others, more especially of the colored people. All these labors were conducted in a still and noiseless way. To the author, though his class-mate and a member of the church, they were utterly unknown, as he presumes they were to all the rest of his fellow students except a select few.

His motive, in these labors among the more obscure part of the community, was doubtless the simple desire of doing good. At the same time he probably hoped to overcome in this way that diffidence which had so far kept him back before his fellow students, and thus to qualify himself for more extended usefulness. He had a strong desire to do good, but was doubtful whether he should succeed—an apprehension which he not unfrequently expressed—and he preferred to make trial of his powers in this humble way. "The first time," says the friend last quoted, "that I heard him address an audience was at a Sabbath evening meeting in Derby. Though I do not remember the order of his remarks, yet I shall al-

ways remember the theme, and the interest with which I heard him. He exhibited God in the character of a Father. He drew especially the parental character of his moral government. He spoke with much feeling himself, and, if I may judge from my own interest at the time, he interested those who heard him. It was with him a favorite theme, and I was interested not only with the theme and the manner, but it may be more with witnessing so unexpected and happy an exhibition of his talent for popular address. From that time I never feared for his success as a public speaker."

CHAPTER III.

HIS LICENSURE AND SABBATH SCHOOL AGENCY.

At the close of his second year in the Seminary, Mr. Judson, with others of his class, was licensed to preach the gospel. Finding it necessary to engage in some employment which should furnish him the funds of which he stood in need, he proposed to Mr. Eldad Barber, his class-mate in both the College and the Seminary, and who was under the like necessity with himself, that they should undertake a Sabbath School Agency for the West. At this time there was in the Seminary, as well as generally among the patrons and friends of Home Missions and Sabbath Schools, an increased interest for the West, and missionaries for both these departments of benevolence were in demand. A Committee of the American Home Missionary Society, of whom the then Corresponding Secretary, Rev. Absalom Peters, was one, had recently visited the Seminary to present the claims of Home Missions. It was about this period also that the movement commenced, which

resulted in the establishment of Illinois College. In this general sympathy for the West Mr. Judson shared largely. But, instead of immediately entering upon the work of Home Missions—a work in which we shall hereafter see him embarked—he preferred first to undertake a Sabbath School Agency. The warm interest which he had always manifested in Sabbath Schools was one motive that determined him in this direction. He was also, as we shall presently see, anxious to begin with some field of labor less embarrassing to him than the pastoral charge, which should, at the same time, furnish an opportunity of exploring the West as a prospective field of missionary labor.

In accordance with Mr. Judson's suggestion to Mr. Barber, the two friends offered their services to the American Sunday School Union, which were accepted.

In a letter to his father, written from New Haven and announcing this appointment to a Sabbath School Agency, he says, "There is a great and desolate field at the West, where multitudes are perishing through lack of a ministration of the gospel. This agency will afford me good opportunity to survey the ground and see where is the best field for usefulness. My prevailing opinion at present is that, by the permission of a kind Providence, I shall ultimately plant my feet beyond the Mississippi river, and, most probably, in the State of Missouri. You will say to me, 'You will be exposing yourself to innumerable trials and

privations.' Probably I shall, but still I do not allow them to occupy my mind. Matth. vi. 34,* furnishes me with all I wish for on this subject, especially when taken in connection with Matth. xxviii. 20,† and 2 Cor. xii. 9.‡ My greatest, and I can almost say, my only trial on this subject is that I must leave four members of our family professedly destitute of any saving faith in Jesus Christ. This grieves me to the heart. I say it most sincerely, it is my greatest grief. Not that I can save them by remaining with them. Perhaps, my bad example gone from their sight, they will be more likely to repent. But still the thought of parting for eternity—it is too painful—I will not dwell upon it."

In the beginning of October Mr. Judson and Mr. Barber repaired to Philadelphia to receive their commission, outfit, and instructions. They spent a week in Philadelphia, during which time Mr. Judson visited a number of public institutions, and was an attentive observer, entering in his journal his remarks on what he saw and heard. Under date of Thursday, Oct. 8th, occurs the following: "The Committee met this afternoon, and decided on sending us to Nashville, Tennessee." Had this decision been carried out, it might have

* Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

† Lo, I am with you alway, even unto the end of the world.

‡ My grace is sufficient for thee: for my strength is made perfect in weakness.

materially altered the history of both these brethren. But the next day he mentions a different arrangement;—"On account of intelligence that the Ohio river is so low as not to be navigable, our destination was to-day changed from Tennessee to the Southern part of Ohio. Determined to commence our journey tomorrow." Accordingly the next day they set out for Wheeling, Va., and from that point entered their field Saturday, Oct. 18, 1828.

Their first plan was to labor separately. Mr. Judson went down the Ohio river, and Mr. Barber north. In a letter to Mr. Barber he describes, with some humor, his first entrance upon his field, and the fruitless attempts which he made to find an opportunity of presenting his subject. To him, as has been the case with many others, it happened that the chief difficulty was to obtain the first hearing. After riding all day on Saturday, he called on the man to whom he had been directed, and told him his business. "He very drily remarked that I might call on Mr. A., (who was, by the way, near half a mile from the main road,) and *if he thought* I *had better stay with them over the Sabbath*, I *might* come back to stay at his house." Mr. A. received him with a good degree of cordiality, but informed him that an Agent had been there, and had done all that could be done on the subject of Sabbath Schools. Accordingly he mounted his horse and rode on to M——, where he arrived about an hour after dark, calling

there by the advice of Mr. A—— on Dr. G——, who sent him to the tavern for a lodging. But here he could obtain no promise of an audience, or help in collecting one. "I requested," he says, "of the landlord permission to preach, and that notice should be forwarded through the village. To this he would not consent, claiming that it would be impossible to give notice." So the next morning, he started for the Rev. Mr. C——'s parish about ten miles distant, but learned on the way that his Church was shut in consequence of his being absent at Synod on the Sabbath. He next turned off into a corner of the parish where he learned that a Mr. W—— was to preach, and arrived just as the meeting was about commencing. Mr. W., on reading his commission, and hearing his business, consented to give him his place; but one of the audience rose and stated that he had come ten or fifteen miles to hear Mr. W—— preach; that they had all assembled for the purpose of hearing him, and that the disappointment would be too great. "Again," says Mr. Judson, "my hopes were dashed: I bit my lips and remained silent." "But, after sermon," he says, "I requested the people to have a few minutes intermission and hear me preach. They all staid. The house was crowded. I preached from Prov. xxii. 6, "Train up a child in the way he should go," etc. The best part of Mr. C——'s Church were present, on account of there being no meeting in their own house. The scale was now turned: I received

many warm invitations for the night. They had not attempted a Sabbath School here. I remained two days, visited nearly all the families, collected a Sabbath School of about fifty, and near $20 for a library."

After this Mr. Judson had no further difficulty. The ice was effectually broken. The people had found out that he was a preacher to some purpose, and he found openings enough in every direction.

In January 1829 Mr. Judson and Mr. Barber met in Zanesville. Being now fully convinced that they could operate together with more efficiency, they adopted, after mature deliberation, the following plan. As they were about closing up their labors in a county, one of them went forward as a pioneer to the principal seat of religious influence in the adjoining county, and made arrangements there, in connection with the ministers and churches, for the public presentation of the subject at designated times in all those places where it was believed that a Sabbath School Society could be organized and sustained. Notices of these appointments were duly forwarded to the several places. The Agent now returned, and communicated to his colleague the arrangement; after which they divided the county between themselves, taking different routes, and fulfilling the designated appointments. In going through a county their general plan was to present the cause publicly at a given place in the evening, and circulate a constitution previously prepared, with a

subscription list attached to it. This they did for the double purpose of obtaining signatures to the constitution and subscriptions for a Sabbath School library. They also generally recommended that delegates should be appointed to attend a general central meeting to be held at the close of the effort in the county. They spent as much of the next day in visiting the families of the vicinity as was consistent with the fulfilment of the next evening's appointment; for they generally had an appointment for every evening. "We labored hard," says Mr. Barber, "beyond our strength, as we were afterwards fully convinced, feeling that every day was precious."

When the way had been thus prepared, the general central meeting was held. This was by day-light and in a church. Both attended, and endeavored to make the most of the occasion. A county Sunday School Union was formed, to which the separate Sunday School organizations had been, by way of anticipation, made auxiliaries. This was a well digested plan, and under it they found themselves able to accomplish four or five times as much in a given period as before, when they operated separately.

The fact has already been noticed that it entered into the plan of their neighborhood evening meetings to take up subscriptions for Sunday School libraries. In this way a large number of libraries was established. Mr. Judson's journal abounds in such notices as the following:—

"Preached in the evening, organized a S. S., raised $25 for a library, with a prospect of some increase"—"preached and organized a S. S. Society, with $23 subscribed for a library"—"a subscription was commenced with a prospect of obtaining $75 for a library." This latter subscription, which was at Lancaster, far exceeds the usual average; which, for forty-five societies, is about $17. At the County meeting for Muskingum, held in Putnam, he states that "Reports were made from all the Societies formed, and $220 paid over to the County Treasurer, to be forwarded to Philadelphia for a library." At a similar meeting for Licking, held in Granville, "delegates were present from twelve of the fourteen places visited in the county, and $215 were reported for libraries. Granville, having been visited yesterday, had not yet made up its collection, and several of the places visited last intend to add to the amount reported. The whole amount for the County will probably be not far from $250." At Mansfield, upon the organization of the County Union, "more than $100 were reported from the Schools formed, although several of the Schools did not report."

It was their aim to make the Schools which they organized auxiliary to the American Sunday School Union; but, in this respect, they pursued a liberal and catholic policy. This policy Mr. Judson thus indicates in the letter to Mr. Barber from which some extracts have already been made:

"Where there are Methodists, I advise them to belong to the Methodist Union. Where Methodists and Presbyterians are mixed in a school they are divided on the question [of becoming auxiliary,] and here I advise them to become auxiliary to no Union." This relates to the time of the separate operation of the two brethren.

It appears from Mr. Judson's letters and journal that he also distributed Tracts and Magazines to some extent. On one page of his journal occurs the following anecdote. "While passing along the road, saw two small boys drawing home corn on a chair leaned back. They lived in a cabin near by. Asked the eldest (eight or ten years of age) if he could read.

'No Sir, I am not old enough to learn to read.'

'Can your mother read?'

'Yes.'

'Will you give her this tract?'

'Yes Sir, but may I not have it to learn to read in?'

'Yes, and I will give one to your brother.'

'I think you must be a religious man, Sir.'

'Why?'

'Because you are so clever as to give us books. Thank you, Sir, for the books.'

I rode on much delighted with the simplicity and the gratitude of the boy."

In this agency they continued together until March, five months. But Mr. Judson's health sunk under the labor and exposure of the service.

Traveling, and the irregularity of diet connected with it, always disagreed with him. That he might enjoy good health he needed a settled and regular mode of life. He retired from his Agency to Marietta, where he was confined by sickness some six or eight weeks. His last entry in his journal is the following:

"Aggregate [of travel] 2,070 miles; add 120 miles on the Ohio river in steamboat—total 2,190. Aggregate of sermons preached 127."

This was a hard winter's work; but one which resulted in the establishment of many Sunday Schools, the resuscitation of some which were languishing, and the introduction of a large number of valuable libraries. In the judgment with which it was planned, and the energy and success with which it was executed the discerning eye could discover the blossoms of that abundant harvest of usefulness which followed.

Mr. Barber, having completed a longer term of service, met Mr. Judson at Marietta, and, as soon as the state of his health would permit, set out with him for home. On this journey he suffered greatly from ill health and depression of spirits.

The summer of 1829 he spent in Connecticut, preaching in various places. He had not yet recovered from the shock which his constitution had received in Ohio, but continued feeble and subject to extreme depression of spirits. It was upon one of these occasions that he wrote the sermon so often referred to afterwards by himself as emi-

nently blessed by God, from the text, "I shall be satisfied, when I awake, with thy likeness." Respecting this sermon he repeatedly averred that he had the impression while preparing it that he should die in preaching it; and that he selected that theme because he thought that it would be a pleasant one to die upon. This impression followed him on Saturday as he left his home in Woodbury, so much so that he regretted not having left with his friends a notice of his expected decease. It continued through all the services until he had become warm in preaching, when it was forgotten. This extraordinary incident may serve to shed light on some passages in his history afterwards, when, under the influence of gloomy impressions, he took false views of things, and did not act in accordance with his usual sound judgment; as, for example, when, more than once, he handed in to the deacons of the Church in Milan his resignation on the ground that his usefulness in the congregation was at an end.

CHAPTER IV.

HIS LOCATION IN MILAN, WITH AN ACCOUNT OF HIS LABORS IN BERLIN.

"A man's heart deviseth his way: but the Lord directeth his steps,"—is a maxim of Holy Writ which was strikingly illustrated in Mr. Judson's case. In the summer of 1829 he offered himself as a missionary to the American Home Missionary Society, and was ordained in Woodbury by the Litchfield South Association, in company with seven other young men, of whom Mr. Eldad Barber was one. Immediately after the Commencement in Yale College, he and Mr. Barber set out together for Ohio, with a commission for Marion county, but a chain of circumstances ordered in God's providence led Mr. Judson to Milan, and eventually brought his associate to the same place. On the steamboat at New York, the two companions met the Rev. Xenophon Betts, who was on his return, with his wife, to Wakeman in Huron county, where he had been installed as pastor the previous spring. In company with Mr. and Mrs.

Betts was also Mrs. Lockwood, a lady of Milan, since deceased; and, as they took the slow method of the line-boat through the Canal, a good opportunity was afforded of mutual intercourse, which was afterwards affectionately remembered by all the members of the circle. Thus they traveled together till they reached Cleveland. Here Mr. Barber parted from them and went South to attend the sessions of the Synod of Ohio at Lancaster; but Mr. Judson, having some relatives and other friends in Mr. Betts' parish, concluded to accompany him to Wakeman. To accomplish this they proceeded up the lake to Portland [now Sandusky City]. The remaining circumstances of this his first visit to Milan, fraught with such important interests to him and to that people, as well as to the whole adjoining region, shall be given in his own words contained in a letter from Milan to Mr. Barber under the date of Oct. 6, 1829. "We reached Portland about three o'clock in the morning after you left us. I reached this place about noon the same day, and found, to my no small regret, that Mr. Peters had preached here the evening previous, and had left for Columbus only two or three hours before I arrived. I spent the next Sabbath in Wakeman, and preached for brother Betts while he went to Clarksfield. Last Sabbath I preached in this place. It is a pleasant village, and one of considerable importance. There is a small church, but it is at present paralyzed by divisions and coldness. It is a post that ought by

all means to be occupied. They have expressed a high degree of satisfaction with my performance last Sabbath, and are urging me on all hands to stay and preach for them. But you know I am not at liberty to give them any encouragement. I have become acquainted with several of the clergymen here, and find them, as far as I can judge, to be men of the right stamp."

While these influences were operating to detain Mr. Judson on the Western Reserve, others not less strong were repelling him from the place of his original destination. The controversy on the subject of New Haven Theology was then in progress, and, as a natural result, suspicions and jealousies were afloat in the community in reference to the students who came out from that Seminary. Before the two friends left New Haven a letter had been received, addressed to them by a member of the Presbytery of Columbus, which gave them to understand that their orthodoxy was a matter of doubt in that region. "Your system of theology," says the letter, "may not be the same as ours; and, possibly, when we come to understand what it is, we may not approve of it; particularly should you embrace Dr. T.'s views of original sin. But, if that should be your system, we would not think it our duty to shut you out of our limits, but require that you should not teach it; and endeavor, as brethren, having the same God and engaged in the same cause, to have you adopt a better system." It is not the author's in-

tention to impute any blame to the writer of this letter, who undoubtedly acted from a sense of duty and in the spirit of christian frankness. But it could not operate otherwise upon Mr. Judson's mind than as a dissuasive to his going within the bounds of that Presbytery: for he was not the man to preach any where upon sufferance, within prescribed limits of doctrine. What he believed to be the truth he held openly, and felt himself under obligation to God to preach as openly. Neither was he the man to seek a battle-ground on disputed points of theology. However manfully he may have afterwards withstood the inroads of error upon the field in which God's providence had located him, he never manifested a disposition to thrust himself forward as an ecclesiastical combatant. It is certain from his correspondence with Mr. Barber that, ever after the receipt of this letter, his mind had been averse to the idea of entering upon a field of labor where he could not expect the full confidence of his brethren as a man sound in the faith. And when a good opening presented itself to him in a region where, although the ministers did not all agree with the New Haven divines, they were yet ready to welcome him with open arms as a faithful minister of Christ, he was strongly set upon occupying it. In the same letter to Mr. Barber, from which an extract has already been given, he says, "I shall plead hard for a location in this county. I have seen no county in Ohio, except Delaware and Marion, which pre-

sents so urgent a call for *two* additional ministers in the same county as does this. So confident am I that I shall remain here that I shall attend the Synod of the Western Reserve instead of that of Ohio. The county is new and promising, and has quite as much missionary ground as any south of it."

In accordance with the above intimation he attended the Synod of the Western Reserve, and, upon his return to Milan, wrote again to Mr. Barber under date of Oct. 28, 1829. In this letter he censures Mr. Barber for writing under the influence of "a military spirit," because the latter had advised that they should disregard these suspicions about orthodoxy, and go straight forward in their work. "For my part," he says, "I am willing to be called a coward. I had rather run than fight. If the Assembly's Board want Marion County, let them have it. I have confidence in Princeton men, and do not fear for the cause of Christ in their hands." He then dwells largely upon the feeble state of his health. "I have," he says, "much reason to tremble for my health, go where I will. But my labors in Marion county would be twice as great as here. At no time since I arrived here has my health been sufficient to go through with an extempore sermon an hour long without fainting. In addition, if I go there I shall have no roads, few of the comforts which my feeble health requires, and be obliged to ride from place to place, and encounter storms which will

soon wear out my feeble frame." At the close of the letter he says, "I should be glad to write more, but am so fatigued I must lie down. I am at present under the doctor's care."

November 19, he wrote again as follows: "After I sealed the letter which I wrote to you three weeks ago, I went to bed, as I said I should, but did not rise again, except to have my bed made, for about two weeks. I have had something of a run of fever, in addition to my old complaints. Day before yesterday, three weeks from the time I was taken, I rode out for the first time. How soon I shall be able to preach is known only to him who knows the end from the beginning. I suppose my illness was brought on by the fatigue and exposure of going to the Synod. I was taken before I reached Milan on my return." In the same letter he repeats his arguments against going to Marion county.

Mr. Judson's disorder was an attack of ague and fever, which, in its final issue, seems to have produced a favorable change in his system, and to have operated as a kind of physical regeneration. Before this attack he was thin and gaunt. It was after he had fully recovered from it that a tendency to corpulency first began to manifest itself. His physician was the late Dr. A. B. Harris, at whose house he was sick. The kind attentions of Dr. Harris and his family made a deep impression on his mind. In one of his letters he says, "Respecting my sickness I have to remark that my

obligations to God are infinite. The first house which I entered in the place was that of Dr. Harris.* In him and his wife I have found a brother and a sister indeed. Their house is my home. I could not wish for a better. In his family I was sick, and every attention of every kind which I could reasonably ask for was received, and every thing gratuitous." Between Dr. Harris and Mr. Judson an endeared intimacy existed till the death of the former in the year 1844.

These particulars of the change of Mr. Judson's plan in respect to his field of labor have been given somewhat in detail, because upon this change hinged the whole of his future life. The invitation of the Church in Milan he felt it his duty to accept, and from that time to the day of his death his history is identified with theirs. Virtually, his pastoral relation to them commenced at this point, though he was not formally installed over them until several years afterwards.

Mr. Judson did not, at the first, give his Sabbath days exclusively to Milan. One third of the time he preached in Berlin, the township directly east of Milan, which was then called "*Eldridge*." This arrangement must have been made about the close of the year 1829, for in a letter to Mr. Barber dated Jan. 30, 1830, he says: "I preach two Sabbaths in Milan and one in Eldridge. As I have been at Eldridge but twice, I must defer my ac-

* He had, however, on his way to the village of Milan, stopped at the house of Deacon Philo Adams, where he took his first meal.

count of that place." The present seems to be a suitable place for inserting a summary of his labors in Berlin.

When he commenced preaching there the Presbyterian Church had only fifteen members, and was in a very depressed condition, other denominations having had the ascendency in the town. His policy was to go forward in a quiet way, and avoid all controversy with men of other sects. On this point he expresses himself very decidedly. "I feel," he writes to his friend, "that God has in great mercy kept us from excitement;" and he strongly counsels him, if surrounded by men of a sectarian spirit, to "discountenance every thing like noise or excitement," and thus give them "nothing to feed on." To his intimate friends it is well known that, at a later period, when he was absorbed in the work of conducting protracted meetings, he strongly condemned the above sentiments in regard to excitement, declaring his belief that, through fear of excitement, he had stood in the way of a powerful revival in Berlin. But, many years before his death, he returned again, as we shall see, to his first opinion.

Besides his regular services in Berlin on the Sabbath, he visited the place once, and sometimes twice a week, to preach an extempore lecture. His labors were owned by the great Head of the Church in the quickening of believers, and the conversion of unbelievers. To his friend he writes, March 16, 1830: "The little church in Eldridge is

very much awake, and there have been of late several hopeful conversions. A number of others are serious. We do not call it a revival yet. We are not, however, without strong hopes." And on the 21st of the month following: "There have been eight or ten hopeful conversions at Eldridge: meetings are still crowded: several are still serious, and we hope it will continue. I frequently need help there. I preach there every week, and sometimes twice in the week." May 19th, he writes: "The seriousness continues at Eldridge: we have no powerful revival there, but a silent dropping from above." The year following, he notices indications of another revival. "In Eldridge there is again considerable seriousness, and four or five hopeful conversions. We are encouraged to hope that we shall again witness a revival there."

Meanwhile he was not forgetful of that cause for which he had labored so efficiently in the central and southern parts of the state. In the spring after he came to Berlin he organized a Sabbath School which met under the shade of the trees. This school was, for the place, very large and flourishing. In one of his letters he thus notices it: "Our Sunday Schools [at Milan and Eldridge] keep up a considerable interest. The one in Eldridge numbers nearly ninety scholars. That in Milan has, perhaps, nearly as many, but they are not near as regular in their attendance."

The only place of worship which Mr. Judson

could find in Berlin upon his entrance was a log school-house near the centre of the town, in which all denominations claimed an equal right. In his report to the Home Missionary Society, inserted in the Home Missionary for December 1830, and written the previous autumn, he thus describes the inconveniences to which his congregation was subjected. "Our Sabbath School in Eldridge is still interesting, though much of its interest must soon be destroyed, if, indeed, the school be not entirely suspended, by the approach of cold weather. We have no house of sufficient dimensions to accommodate the scholars. During the summer we have assembled the school in the log house which we use as a place of public worship. Every part of the house is so entirely filled with the members of the Sabbath School as would render the scene one of utter confusion, should we attempt to hear recitations. Our usual course has been, after the school is opened by prayer, for the teachers to take the scholars, and march them out by classes, and lodge them under the trees and fences in the neighborhood of the house, and, after recitation, march them back to receive their books from the library. There are usually considerable numbers who cannot get within the walls of the house during the public worship. You will see by this that we greatly need a house for the worship of God. The people are now making efforts to build a house thirty by forty next spring. It is doubtful whether they will suc-

ceed. Most of them have no dwellings except log cabins, and many of them struggle with poverty. Were the calls upon the benevolent in your city not so frequent, I would ask you to present our case to some who feel for the wants of "the west," with the hope of aid. With $100 from abroad, I would pledge myself that a plain, neat house, thirty by forty, should be erected and finished in one year from this date."

The $100 from abroad Mr. Judson did not obtain. He raised it, as we shall presently see, or, at least, supplied its place, by his own self-denying liberality. Soon after the commencement of his labors in Berlin he had begun to talk to the people on the necessity of a house of worship; and the importance of this he pressed not only upon the members of the church, but also upon the wealthier men in the place out of the church, wherever he had reason to believe that they would be disposed to do any thing. A subscription paper was put in circulation, and about $350 were subscribed, the privilege being granted to the town of occupying the house for business purposes. It was now that Mr. Judson performed one of those acts of noble liberality which were so characteristic of him. He offered to give for the building of the house all that they should raise that year for his salary, and said, moreover, that if the subscription for this latter object should not amount to $100, he would make up the deficiency. It actually fell short some five or ten dollars, which he paid out of his

own pocket. Thus he bore more than one fifth of the whole expense. And, when the house was completed, in 1831, to furnish the pulpit he gave a Bible and Hymn Book, with this charge:— "I give you these, and, when you get able, you must, in like manner, furnish some needy church." As to the extent of his pecuniary resources when he performed this act of liberality he shall tell his own story. In a letter to Mr. Barber, written this very year, he says: "Some of us [in the Presbytery of Huron] have nominally $400. I believe I realize more than any other man in the Presbytery, and I had rather have $350 cash in regular payments than all I now get." But Mr. Judson was generous even to a fault, and, when his heart was set on the accomplishment of an object, he spared not his own purse, though but slenderly replenished.

In his congregation in Berlin he manifested a deep interest, and, feeling that he could not occupy both places, he frequently expressed his willingness to take either Berlin or Milan as his permanent field of labor. "It is my wish," he writes in April 1830, "another year, should Providence favor it, to give up either Milan or Eldridge, I do not care which;" and the same remark he frequently repeated. After he left Berlin in 1832, he always took a deep interest in the spiritual welfare of the church to which he had ministered. On one occasion he said to Deacon Fuller: "I am raising up a minister for you:

you must hold on, and struggle along as well as you can;" alluding to Mr. J. C. Sherwin, then a student of theology in Western Reserve College, who afterwards so long and so successfully occupied the post of pastor in the Congregational Church in Berlin.

CHAPTER V.

HIS LABORS IN MILAN TILL THE FALL OF 1831; WITH A NOTICE OF THE PART HE BORE IN PROTRACTED MEETINGS.

THE history of Mr. Judson's labors in Milan will now be commenced.

The Congregational Church in Milan was originally organized April 25, 1818, in the house of Mr. Spears at "Spears' Corners," two miles northwest from the center of Milan, and was called the "First Congregational Church of Huron." The Rev. Messrs. William Williams and Alvan Coe, missionaries of the Connecticut Missionary Society, were present. The Church originally consisted of six members, viz.

William Spears, and Love his wife,
Gilbert Sexton, and Deborah his wife,
William Adams, and
Mrs. Eleanor Adams.

In May 1823, the Church removed from Spears' Corners to the center of Milan. At the same time they voted to alter their name to that of the "First Congregational Church in Milan."

In June 1825, the form of government was altered from Congregational to Presbyterian, and three Ruling Elders were chosen and regularly set apart to their office. In connection with this change of government a list of church members is given in the records, from which it appears that the church contained at that time nine males, and twenty-eight females, making thirty-seven in all. Upon Mr. Judson's arrival in the fall of 1829, this number had been considerably reduced, for he says, in one of his letters, that, in the summer following, it reported only thirty-two members to the General Assembly. And again, in giving an account of Milan, under date of Jan. 30, 1830, he says: "The number of families in the village is about sixty; the number of inhabitants not far from four hundred. Of all these not more than twenty-five or thirty profess religion. Of these about twenty are Presbyterians."

In Jan. 1830, the Church petitioned the Presbytery of Huron for permission to change its form of government back again from Presbyterian to Congregational. This petition was granted on condition of the assent of two thirds of the members, with a recommendation that the following article be adopted as a part of their constitution, viz. "Any person belonging to a Presbyterian Church, or having a preference for the Presbyterian form of government, and signifying this at the time when he unites with the Church, may be received as such, and for him the Standing Committee

shall be in the place of a Board of Elders in the Presbyterian Church."

Mr. Judson preached his first sermon in Milan Oct. 4, 1829, in "the yellow schoolhouse," opposite to the present Methodist Church. Of the attendance on that day, so memorable to the people of Milan, he says: "Although it was a pleasant day, there were not more than thirty present." But these thirty appear to have been "men that had understanding of the times to know what Israel ought to do," for, as we have seen, they immediately pressed him to remain with them. The number of his hearers steadily increased till, in the January following, it was "at least four times as large as at first."

In commencing his pastoral labors he fully obeyed the injunction of inspiration, "Whatsoever thy hand findeth to do, do it with thy might." The greatness and solemnity of the work to which he had been set apart by his ordination vows filled his vision, and called forth his utmost energies. He had not the most distant idea of settling quietly down in his parish, and performing just labor enough to satisfy the congregation. On the contrary, he set himself earnestly about the work of "breaking up the fallow ground" (to use his own expression) in all directions around him. His labors at this period were most abundant and exhausting. Besides his regular sermons on the Sabbath, which at this period were always written, he attended frequent neighborhood meetings in the

vicinity of his two parishes. To one of his deacons in Berlin he once said that for some three weeks he had not lodged more than one night in a place. He was occupied in preaching to the people in the outskirts of his parishes wherever he could find them. He preached in log-houses or barns as opportunity offered. Another of his parishioners says of him, "He was almost always on horseback."

These severe labors brought on, in the summer and fall of 1830, a fresh attack of his old complaint, the ague. Writing on this subject to Mr. Barber, he says, Sept. 17, 1830: "At the time I wrote last I think I was recovering. Since that time, in consequence of too much exertion, I have suffered a second attack from the ague. I have again broken it, and am fast recovering my health. At the same time a little exposure would probably bring it on again. So long as I am careful of my health, I can preach four or five times a week without inconvenience."

These earnest and abundant labors were signally owned of God. Of Berlin the account has already been given. So early as March 1830, he speaks of the success of his labors in connection with his sense of his own unworthiness. "You speak," he writes to Mr. Barber, "in your last letter of the probable effect of my sickness"—the sickness noticed in the last chapter—"in bringing me near to God. I fear you are mistaken. It appears to me that I was never so far from God in

my life—so cold, so dead, so destitute of a spirit of prayer, so utterly unlike what a Christian should be; and yet, strange as it may seem, God seems to be blessing my labors. The Church in this place is revived almost inconceivably since I came here." He then goes on to speak of the condition of things in Berlin, as already given.

In the September following, a Conference of Churches, which met regularly once a month, held its sessions in Milan. Of this he says: "It was productive of some good. Our meetings are much increased in numbers and interest. Several are seriously inquiring what they must do to be saved, and two or three are indulging the hope that they have passed from death unto life. I have been led for some time past to believe that when I first began to preach here I placed too much dependence on my own arm, and looked too little to the Holy Spirit to make the truth effectual. Are we not in danger of feeling too little the inefficiency of our own arm? I am not changing my theological views with regard to the adaptedness of truth to produce the effect. But I think I see more of the stubbornness of the human heart in opposing it, unless it is bowed by the omnipotent energies of the Holy Spirit."

In this excellent state of mind we discern a preparation to receive a refreshing from God's presence. It is not surprising that, a few months afterwards, Jan. 15, 1831, he should write to Mr. Barber as follows: "Shall I tell you what God

has done for us in Milan? Seventeen have united with the church by profession. At our communion in February probably twelve or fifteen others will come forward. The number of hopeful conversions has been from twenty-five to forty. Since you left, the work has been more among heads of families. * * * Our little church, which reported only thirty-two members to the last General Assembly, will be able to report probably from seventy-five to eighty next spring. What hath God wrought! Let us magnify the Lord together. The number that attend meeting has considerably increased since you were here. The house is scarcely sufficient to hold them. Conversions are not as frequent of late, although the attention does not seem to diminish. Our meetings have never been better attended than at present."

Again he writes, Feb. 25, 1831: "I believe since I saw you my public labors have amounted to more than six sermons per week on an average, besides considerable pastoral labor in visiting families, schools, Sabbath schools, etc. * * * I know I am too prone—far too prone—to magnify myself instead of exalting God. I am however more and more convinced that God is all and in all in the conversion of sinners. I think I see more and more of the weakness and inefficiency of means, until they are set home by the Holy Ghost sent down from heaven. Since I wrote you last there have been occasional instances of conversion. Our meetings on the Sabbath and in the evening

are considerably more crowded, and our Sabbath school has considerably increased. * * * God is doing much for us in this County. The revival continues in the congregations of Lyme and Ridgefield. Several conversions have recently occurred in Ruggles, and indeed there have been conversions more or less in six or eight of the churches of this County within a few weeks. The whole number that have united with the Church in Milan within a year is forty-two. Eight or ten will unite with us next communion. Till within one year ago the moral aspect of this County was probably as dark as that of Marion. Three years ago there were only two ministers of our denomination. Now there are eight who bestow their whole time upon the work. There had hardly been a dozen conversions in five years previous to this year."

The above extract shows that it was a time of general religious interest in that region, as indeed it was throughout a large portion of the United States. Of this he speaks in another letter dated July 18, 1831: "There has not been a time for a year and a half in which there has not been a revival in some one of our churches. Yesterday about thirty were added to the Church in Vermillion. The Sabbath before, twenty were added to the Church in Lyme. The Sabbath before that, nine were added to the Church in Wakeman, and several of our churches expect to receive additions soon. Thus you see God is doing great things for us."

The following extracts from his Reports to the Home Missionary Society, which appeared in the Home Missionary for March and May 1831, will be a suitable close to the notice of this revival. "During the last three months I have attended most of the time four *stated* weekly meetings in different parts of my congregations, and occasional meetings frequently. The contrast between the religious aspect of things here now, and what it was one year since, is very wide. Considering the sparseness of our population, the revival has probably been as extensive here as in many places among our favored churches at the East, where they count hundreds among the hopeful converts." —*Vol. III. p.* 222.

"Twenty have united with our Church, [since the last Report,] eighteen of them by confession, which, added to the seventeen, before reported, gives thirty-five who have united with us, as the fruits of this revival. Others are expected to unite with us at our next communion. The whole number that have united with the Milan Church within a year is forty-eight. This, when we take into consideration that the whole number antecedent to that period was only thirty-two, may be regarded as a large accession to our numbers."—*Vol. IV. p.* 11.

While Mr. Judson's pastoral labors were greatly multiplied, he did not, as we have already seen, forget the cause of Sabbath Schools. In addition to the care which he bestowed upon the two in

his own parishes, he exerted himself for their establishment in the county. "I am expecting soon," he writes in the spring of 1830, "to visit the County for the purpose of forming Sabbath Schools in eight or ten places." A County Sabbath School Union had been previously formed by another agency, called the Huron County Sabbath School Union. In behalf of this he wrote, as Secretary, to Philadelphia, ordering $150 worth of books, for which he promised to make remittances as soon as the books could be sold. He was not able to obtain credit for the books upon terms which he thought reasonable, and was highly offended at the conditions proposed. Upon this he immediately sat down and drew up a subscription which he headed with the sum of $10, mounted his horse, and rode through the county, determined, as he said, that Huron County should have a depository of its own if he paid for it himself. He raised something over $100. "We are independent," he writes, "and get our books at New York, or Utica, or wherever else we please. I keep the depository, and Dr. Harris is my clerk." This movement was highly characteristic.

In the year 1831, Mr. Judson's views underwent a great change in respect to the measures to be used for the promotion of revivals. This change may be summarily described as a conversion to the system of protracted meetings—"Four Days' Meetings" they were then called—with the usual appendages of "anxious seats," and the like. He

had an agency for the New York Evangelist, which was, at that time, strongly committed to the measures of Mr. Finney and his coadjutors, and it was probably through the influence of that paper that his mind was first turned in this direction. His letters show that, in accordance with the native ardor of his character, he went into this system, respecting which he had not long before expressed himself unfavorably, with all his soul. He speaks in one of his letters, written in May, of his intention, during a contemplated journey to the East, to spend, if practicable, a week or two with Mr. Finney. He adds: "It is the wish of this Presbytery, at least of most of the members, that I should invite him to visit this County." Respecting this declaration it should be remarked that he speaks only of the wishes of members of the Presbytery unofficially expressed. They were not unanimous in such a wish, and it was never carried into execution. But from that time onward, till the close of the year 1834, his labors in Four Days' meetings were very abundant. To enumerate all the places where he assisted in conducting them is impossible. Eden, Tiffin, Bloom, Lyme, Fitchville, Mansfield, Plymouth, Maxville, Monroeville, Berlin, Ruggles, Windham, may be mentioned. In company with the Rev. Enoch Conger he attended nearly all the protracted meetings of the region. For this purpose they occasionally obtained leave of absence from their congregations for specified periods. In communica-

ting to the Ohio Observer an account of the revival in Eden, Mr. Judson says: "Brother Conger and myself have obtained leave of our respective congregations to be absent three months during the remainder of this year. Our object is to spend the time exclusively in protracted meetings. A large proportion of it we expect to spend in these Western counties." The meetings were generally four days in length, and were conducted after the usual manner of protracted meetings at that period, with three sermons a day, and usually prayer-meetings before sermon. Mr. Conger generally called out the anxious and Mr. Judson addressed them, setting forth their condition and prospects as sinners, the reasonableness of God's service, and the excellency of the gospel method of salvation. Towards the close of these meetings they sometimes called upon those who indulged the hope of having passed from death to life to rise. This was always after clear and definite instruction respecting the nature of true religion. The success of these meetings was various, but was, upon the whole, as great as usually attended such services.

Within the bounds of Huron Presbytery they never had much foreign help. Messrs. Judson and Conger once attended a meeting in Carlyle conducted by Rev. Lucius Foote. It rested with them to say whether he should or should not be invited to labor within the bounds of Huron Presbytery. But they, after attentive observation, re-

turned without inviting him, fully persuaded that it was best for the ministers to keep the management of these meetings in their own hands.

At the close of the series of meetings held within the bounds of the Presbytery of Huron, he began to express to his colleague, doubts as to the utility of this form of advancing Christ's kingdom. He said: "I do not wish to speak against them publicly, but I have serious doubts whether upon the whole they do good." His objections arose from their extreme liability to perversion, and from the fact that they were actually perverted. To an intimate friend he once said: "These measures for promoting revivals which I have employed in connection with protracted meetings have been greatly abused by the prominent leaders: I feel that to encourage them further would be wrong: to return to the beaten paths is now the best way." His mind became gradually more and more settled in this conviction, and he positively refused to attend one that was held in Plymouth after Mr. Conger took charge of that congregation. The results of the protracted meeting held in his own congregation near the close of the year 1835, of which notice will be taken hereafter, contributed largely to determine his mind against the utility of their continuance. From that time till the day of his death he firmly maintained the ground that the time for this kind of efforts was past, and, in promoting the cause of Christ among his people,

he relied exclusively upon the ordinary means of grace.

It should be added here that, during his efforts in protracted meetings, he adopted from necessity the method of preaching extemporaneously. Of this he was for some time a warm advocate, and practiced it exclusively. But he returned again, about the year 1837, to his former habit of writing. This two-fold change will be considered more at large in another place. It is referred to here simply as a part of his history.

CHAPTER VI.

CONTINUATION OF HIS LABORS IN MILAN TILL THE CLOSE OF THE YEAR 1836.

In the fall of the year 1831, Mr. Judson found leisure, notwithstanding the multiplicity of his labors, to form the plan of an institution which was subsequently put into successful operation mainly by his energy and indomitable perseveranee, and which still exists as a monument of his wisdom and forethought. This was the Huron Institute. The first notice of this is in the following letter to Mr. Barber, dated Sept. 29, 1831.

"At the late meeting of our Presbytery we resolved to establish a Manual Labor School as soon as practicable. Its location will probably be at Milan. We shall employ some one as a permanent Principal, with the expectation that he will have such assistance as the growing interests of the Institute may demand. We intend to have a Ladies' Department as soon as we can support it. Our first object is to train young men for College, and, perhaps, carry some through their studies

for the ministry where they may be too old for College, and may wish to cut short their course. Our second object is to prepare teachers for our common schools. Our third, to finish the education of youth who expect to engage in the common business of life. You see we are looking for something large. The Presbytery have appointed a Board of twelve men, ministers and laymen, who are to obtain a charter, and to possess the power of filling their own vacancies, and have the entire control of the Institution. I am one of that Board. At its commencement we shall, perhaps, be obliged to throw our three departments into one. The whole county will patronize it. There is no place in the county where young men may fit for either of the above callings. * * * The institution is a child of my own creating, and my whole soul is embarked in it. We intend to attach to it a small farm and a mechanic's shop."

In a subsequent letter to Mr. Barber, written in the December following, he says: "The Board had pledged themselves to raise $2,000, provided that any place would subscribe the same sum for its location. Three places in the county came forward with pledges to that amount—Portland [Sandusky city], Monroeville, and Milan. * * * At a meeting of our Presbytery last week, they took the pledge of $2,000 off the hands of the Trustees. So you see we start with a capital of $4,000. We intend to erect a brick building as soon as practicable in the spring, probably three

stories, and thirty-five by forty-five or fifty. We intend also to procure some chemical and philosophical apparatus. We hope to have an establishment where we may fit for College all who may wish, and where young men may acquire still higher branches who may be too old to acquire a liberal education, and still wish to enter the ministry. We shall also, as soon as practicable, sustain a female department, and a department of English studies for young men."

The Institute was to be a manual-labor School, in accordance with the universal fashion of the day. It had originally a shop, with about twelve acres of land. The manual labor part of it took the same course and came to the same end that it did in other similar establishments. The three departments of which he speaks never existed in the Institute as separately organized parts. When he speaks of carrying "some young men through their studies for the ministry, where they may be too old for College, and may wish to cut short their course," he is to be understood as referring to the studies preparatory to the proper theological course; for it does not appear that he ever proposed to give theological education at the Institute, or to put young men into the ministry without such an education. But, although a firm friend and supporter of the regular collegiate course, he believed, in common with many others, that exceptions might occasionally exist which ought to be provided for.

The people of Milan, who had obtained the location of the Institute, subsequently increased their subscription to $2,600. In the whole of the enterprise Mr. Judson was the moving power. It was not his nature to commit to others the execution of a plan which he had much at heart. He obtained all the subscriptions, and took upon his shoulders the whole burden of superintending the erection of the building—a burden which was immensely increased by the newness of the region—even to the purchase of the materials, and to the contracts with the workmen. The edifice was completed and the Institute went into operation in 1832.

The first principal was the Rev. Eldad Barber, with whom he had maintained a constant epistolary intercourse since the time of their separation at Cleveland in 1829. The cessation of this intercourse, upon the removal of Mr. Barber to Milan, deprives us of one of the most certain means of following Mr. Judson in his toils and enterprises. For this reason the notices of his ministerial and other labors must henceforward be briefer and more imperfect. It is sufficient here to say that, as far as we can follow him, we find his labors in the way of preaching and holding meetings as abundant as before. In one of his letters to Mr. Barber, written in January 1832, he had said: "I have undertaken to ride circuit this winter." This language having been misunderstood, he, in the next letter, explained his meaning as follows:

"You misunderstood my plan of circuit-riding. I preach in Eldridge and Milan as usual, but devote my evenings almost exclusively to preaching in adjacent places through the week."

The year after the completion of the building for the Huron Institute—the year 1833—the Church left "the yellow school-house," and commenced worshiping in the lower room of that edifice. This appears to have been to the Church a year of great prosperity, as the records show the addition of thirty-nine persons, twenty-one of whom were by profession. A letter written by Dr. Chauncey Stuart in the month of June says: "Religion is gaining ground here very fast. There are many, however, especially of the first settlers of the county, who are irreligious. For many years they had no preaching, the population being so scattered. Some of them have become skeptical, and others very indifferent, their minds being wholly engrossed with the world. Mr. Judson is here, and is one of the most efficient men in the county. He is a very popular preacher, and is doing much good. He is on good terms with all classes of men, mingles with them, and gains their good will. There have been from fifteen to twenty conversions in the village since I came here—[he had been in Milan about a month.] Mr. Judson has preached every Sunday, and Tuesday and Thursday evening. He not only puts the machinery in motion, (as every thing goes by steam-power now-a-days) but keeps putting up the fire under the kettle himself."

The concluding paragraph of this letter intimates that, at this time, Mr. Judson's preaching and measures were of an exciting character—too exciting, as he was afterwards fully convinced—and this accords with the fact already stated that, about this time, he expressed in strong language his disapprobation of the ground which he had formerly taken against exciting measures—ground to which he afterwards returned, and upon which he stood firm till the day of his death.

It does not appear, however, that in these labors he resorted to the means technically called "new measures." His own account of the revival, furnished by Mr. Reed from a conversation which he had with Mr. Judson on board a steamer between Buffalo and Sandusky City, and inserted in Matheson and Reed's Visit to the American Churches, is the following:

"The second occasion [of a revival—he had spoken of one in another place] was connected with the death of an aged woman, a member of the Church, and a 'mother in Israel.' She had seven children; they were now grown up and settled in life; but, notwithstanding all her instructions and prayers, they had become exceedingly worldly, and, during her life time, disregarded serious religion. Her death, however, did what her life had failed to do. Her eldest [it should be *second*] daughter was much affected by the event, and by the painful reflections it brought with it. She was visited, and conversed with. Her hus-

band came in at the time; and the conversation, without changing its character, naturally turned to him; and the season justified a pointed address, and he also fell under the force of salutary conviction. Another son, who was brought from New York to the funeral, and who had been conspicuous in the infidel club in that city, became fearfully convicted of sin, and was driven to temporary despair; but in the end he confessed his sins, and professed Christ with great earnestness and decision. In such a rural population these things would not be done in a corner, but would be known to all. They had a very beneficial effect on many; and the good minister sought a careful improvement of the dispensation. The effect on this family was that five of the seven children were united to the Church; and the effect of the two seasons of revived influence [in Milan and in the other place before mentioned] was that about one hundred persons gave good 'reason of the hope that was in them.' No particularity of method was adopted here; and the anxious seat was not used."—*Matheson and Reed's Visit. Letter* 10.*

The above extract is valuable as exhibiting one of Mr. Judson's prime excellencies as a pastor, which will be considered more at large in another

* Some corrections should be made of the incidents stated in the above letter. The son to whom reference is made was not called home to attend his mother's funeral, but had previously returned. There were but *four* of the family that united with the Church as the result of this awakening.

place—his skill in seizing upon afflictive dispensations as the occasion of bringing evangelical truth before the mind.

In February 1835, he was united in marriage to Mrs. Catharine B. Stuart. This union was conducive alike to his comfort and his usefulness in the ministry, and the happy influences resulting therefrom were visible to the close of his earthly career.

The labor of superintending the erection of the Huron Institute was, after the lapse of a little more than two years, followed by a still more arduous and difficult undertaking, that of erecting a brick Church, at an expense exceeding $8,000. In January 1835, a few citizens convened, at the instance of Mr. N. M. Standard, to devise measures for the erection of a house of worship. The result was the completion in about two years of the present brick Church. The building was projected, and much the greater part of the expense sustained by those who were not members of the Church. The funds were raised by subscription. By the concession of all persons in Milan Mr. Judson was the life and soul of this enterprise. He circulated the subscription paper, collected the subscription in great part, and was the most active and efficient of the building committee—rather he embodied in himself the energies of this committee: for he humorously says, in a letter to his sister, now Mrs. Abbott, dated August 5, 1835: "Mr. S. and myself do all the business as building

committee, and as he is gone, the whole business devolves on me." The purchases of stone, brick, timber, etc., were made by him. "If you wish to know how I am employed," he goes on to say in the same letter, "just think of me with my little brown roundabout, and my big palm hat, streaming off to Berlin for stones, to Perkins for lime, or to Wakeman for lumber, or somewhere else for something else, on my old Kate."

The erection of such a building in a region so new, and without foreign aid, was an arduous undertaking. Few men indeed would have had courage to attempt, or resolution and resources of ingenuity and contrivance enough to carry through the work. In its progress great difficulties were encountered. The subscriptions were scattered all over the place, and were to be collected at a great expense of time and patience. He often pledged his personal credit, and, at the close of the work, found himself loaded with a bank debt of $300. This was finally taken off from his hands by a voluntary subscription of some of the citizens of Milan.

The course pursued by Mr. Judson, in taking upon himself the active supervision of the building, even to the purchase of the materials, is not to be commended to pastors as an example for general imitation. Besides other infelicities connected with constant absorption in pecuniary transactions, it must necessarily draw them away from the study, in mind as well as in body, and

leave their preparations for the Sabbath meagre and defective. Though Mr. Judson's christian character and reputation were never tarnished in the least by any of the numerous business transactions in which he was engaged—against this his good judgment, his quick perception of what was fair and honorable, and his abhorrence of all meanness were a sufficient guarantee—yet his pulpit performances during this period showed that he was no exception to the rule that a man's thoughts cannot, at one and the same time, be absorbed in two different objects. His sermons wanted that fulness and body of thought which can be secured only by the preacher who complies with the precept of inspiration, "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." Of this he was himself conscious, and freely admitted that, as a general principle, the minister of Christ should leave such a work as this to the laymen of his congregation. But he justified himself on the ground that his situation was analagous to that of a missionary who, as a pioneer preparing the way for future laborers, is under the necessity of doing many things which, in ordinary circumstances, were better left to others. "The region," so he argued, "is new, and unaccustomed to such undertakings. If I do not take hold of it personally, it will fail." The reaction upon his own mind of this conscious deficiency in his pulpit preparations during the above period—a deficiency which the best part of

his congregation felt the most severely—was probably one of the causes which led, soon after, to a revolution in his habits of preparing sermons, and caused him to devote himself with fresh zeal to the proper business of the ministry.

In December 1835, Mr. Judson's congregation left the Huron Institute and commenced worshipping in the basement of the new Church. About the same time an increased religious interest began to manifest itself. Of the progress and results of this, Mr. Judson gives the following account in a communication to the Ohio Observer dated Feb. 13, 1836.

"It may be well to advert for a moment to the previous state of religious feeling and action among us. There has been but one communion season for some three years or more, (and these seasons occur with us every two months,) in which some, more or less, have not by profession united with this Church, and conversions have occurred at short intervals through the greater part of the last four years. The last summer however has been with us one of unusual stupidity. My own feeble health, the people having thereby been deprived, in a great measure, of regular preaching and pastoral labor, and the excitement occasioned by successful efforts to erect a large and somewhat expensive Church, may have been, and probably were, the more efficient causes in hindering the work of God. Early in the fall several of the

more active members of the Church became more vigilant and more zealous in the discharge of their duties to the impenitent, and in their efforts to awaken their brethren and sisters in the Church.

Increased activity among Christians and a more general attendance upon religious meetings were all the marks of a revival of religion that were noticed, until the last Sabbath but one of December, when there was a manifest solemnity upon the whole congregation. Late in the evening of that day, a young man, student in the Huron Institute, who had been for several years a confirmed Deist, sent for me to call at his room. I found him in extreme anguish of mind. Before morning he became willing to obey the Savior and receive him by faith. In the course of ten or twelve days, there were about an equal number of conversions, chiefly of youth, connected with the Institute. Mr. Hickok, the Principal, and the students of the Institution were very active in extending their labors into the village. Just at this time Br. R. Stone came into the place, on his way westward, and, at the solicitation of the Church, spent two weeks in very efficient labors for the promotion of the revival. One week of this time was employed in a protracted meeting which resulted in great good.* The work of grace still goes forward, and every week from the commencement of the revival to the present time has added some to the number

* In consequence of the feeble state of Mr. Judson's health the labor of preaching fell mainly upon Mr. Stone.

of converts. Last Sabbath was our communion season,—thirty-six, three of whom by letter, connected themselves with our Church.

About one half the number knelt around the platform to receive baptism; the others had been baptized on the faith of their parents. Among them were persons of almost every age and of, till recently, almost every description of character. An unusually large number of the converts is gathered from the ranks of Infidelity and Universalism, where, in perfect keeping with their faith, they have formerly been engaged in Sabbath-breaking, profanity, gambling, the midnight carouse, and such other works as were the legitimate fruits of such faith. Others will probably unite with us hereafter."

Mr. Judson, at the time when this communication was written, reposed great confidence in these converts, and spoke of them to prominent members of his Church as appearing well. In a letter to his sister, of the same date as the above, after detailing the facts already given, he adds: "The addition, at one time, of a number greater than the whole Church the first year of my labors, has created emotions of no ordinary interest. Nine were added two months before. I think our Church now numbers about 180. I wonder, when I remember the unworthy instrument of which God has made use in bringing sinners to himself. I am astonished at myself, so unfruitful and unworthy, and yet God has, in no mean measure,

owned my labors. I believe there has been but one communion season in which some have not, for the first time, sat down with us at the table of our blessed Lord. The revival still goes on. Every week adds to the number of the converts."

The sanguine hopes which he entertained respecting the fruits of this revival, were, in many cases, destined to end in disappointment—such disappointment as he did not experience in the case of any other revival that took place under his ministry. Numbers of the converts, indeed, endured the test of time, and proved themselves to be stable Christians; but an unusually large proportion were of that class who "receive the word with joy," but "have no root, which for a while believe, and in time of temptation fall away." Ministers ought not to be lightly censured for the apostasy of their converts. Such apostasies happened under the preaching of inspired apostles, and will happen in all ages. All for which the preacher can be justly held responsible is "rightly dividing the word of truth," so as to adapt it with care and discrimination to the wants of the several classes of his hearers. But when, as in the present case, the number of the inconstant is greatly multiplied, we may lawfully inquire after the causes.

One of these causes may be found in the previous character of many of the converts. Destitute, as they were, of a religious education, and, consequently, ignorant of the principles of the gospel, they were far more liable to take up false ideas of religion than

those who have been trained up in the bosom of christian families. The experience of the christian Church in all ages shows that such persons, when they first become interested in religion, need, as a general rule, a large amount of instruction on many points of christian faith and practice, that they may become well settled and grounded in the christian life; and that they are, moreover, peculiarly liable to mistake the false fire of human excitement for the genuine flame of heavenly love.

Another cause manifestly was the hurried manner of their reception into the Church. Prudence would have dictated that, in the case, at least, of persons dug out of the mire of infidelity, there should have been considerable delay, enough, certainly, to furnish opportunity for repeated interviews with the candidates for church-membership. But no such delay took place. The revival did not assume a marked character until the last Sabbath of December: the supposed conversions took place throughout the month of January, and, on the first Sabbath in February, we find thirty-three of them admitted to the Church.

It may be added that the exciting topics which were, by the concession of all who attended this protracted meeting, made very prominent, were better adapted to arouse the minds of the young and ignorant, than to enlighten them in the nature of true religion. Now universal experience, as well as the example of our Lord and his Apostles, shows that men need not only to be excited to

seek the way of life, but also to be carefully directed into it, and taught to distinguish it from the many false ways that lead off from it; and that where this necessary work is, for any cause, omitted, it may be expected that false hopes will greatly abound. When we take into account all these circumstances we need not be greatly surprised that one who is every way a competent witness should bear the following testimony:— "I do not know of any who had previously been infidel in their sentiments who persevered."

This painful result administered to Mr. Judson a salutary lesson of instruction which he did not fail to improve. "It is my impression," says the witness whose words have been just quoted, "that this was the turning point in his history. His manner of preaching began from that time to be more mellow, and, in speaking of this effort, he condemned it. He never afterwards engaged in protracted meetings."

CHAPTER VII.

FROM THE BEGINNING OF 1837, TO THE CLOSE OF HIS PUBLIC LABORS IN DECEMBER 1847.

THE new Church was dedicated on the last day of January 1837. On this occasion Mr. Judson preached a *written* sermon, the first written sermon of his that is extant after the period of extempore sermons already noticed. When the congregation had become settled in their new house of worship, and he had obtained more leisure, he began with the custom of writing one sermon a week, which he delivered in the morning. His afternoon discourses were unwritten. During the last three years of his ministry, however, he generally preached two written sermons, the second being one that had been delivered on a former occasion. Dissatisfaction on his own part, as well as on that of many of the best men in his congregation, was the cause of his resuming the practice of writing. There was, on the minds of some of his people, a prejudice against written discourses, but, having made up his mind in respect to his duty, he went

steadily forward, and all complaint soon disappeared. From this time to the close of his ministry his sermons steadily improved in fulness and richness of thought.

It was about the same time also that he began to give increased attention to reading. Up to this period his library had been but scantily furnished. After he resumed the habit of writing his discourses, it grew rapidly. Nor was it kept for empty show. No man better understood the art of appropriating to the topic under discussion the facts and principles that occurred in the course of his reading. From encyclopaedias, from books of travel, from civil as well as natural history, he drew illustrations of evangelical truths. And, as his reading was various and extensive, this habit imparted, in the latter part of his ministry, a peculiar interest to his discourses.

Intimately connected with these two things, the change in his habit of preparing sermons and his increased attention to reading, was a wider range of topics in his pulpit ministrations. In a sermon preached before the Synod of the Western Reserve in the fall of 1837, he dwelt at large upon the injurious consequences of a minister's confining himself too exclusively to a few favorite themes, whether they be of the tender and moving kind, or of the more solemn and awful; and insisted earnestly on the importance of exhibiting all the parts of gospel truth in just proportion. He spoke from his own experience. To an intimate friend

and fellow-laborer he said: "I once thought that, by dwelling on exciting topics when my heart was warm, I could keep the attention of the people: but I found I was mistaken. This convinced me that there was a fault somewhere. I determined to return to my old habit of preaching written sermons upon less exciting topics, and with a wider range of subjects, and see what the result would be." This method he found more successful. His hearers remarked that, from this time forth, there was a manifest improvement in his discourses. They were fuller, more instructive, and left behind a deeper and more definite impression. In the Biblical Repository for 1847 is an article from his pen (ascribed by mistake to another author) on the "Range of Topics for the Pulpit," in which he sets forth in a very striking way the necessity of variety in the themes of the pulpit. This article also, like the sermon just alluded to, sprung from the depths of his own experience, and although, in some few passages, unguarded, and liable, perhaps, to misapprehension, it is, upon the whole, very instructive to the young minister, and furnishes the key which unlocks the secret of the author's success in maintaining year after year the interest of his hearers.

The same year of 1837 witnessed his installation as pastor of the Church in Milan. This event took place in the latter part of May. To a formal settlement he had before been, if not opposed, at least indifferent. For nearly eight years had he

ministered to the people of Milan with no other than a temporary engagement from year to year between himself and them. When he first commenced his labors in Milan the churches in the region had fallen into a very unsettled state. Dismissions were frequent, and often for slight reasons. He seems to have unfortunately taken up the idea that, in the existing state of things, installations could be only an unmeaning ceremony. His people had early given him a call, upon which he had, for years, neglected to act. The influence of his example was greatly felt in the vicinity, and went to encourage laxity in the relations of ministers to their people. When this state of things had existed for a considerable length of time, Judge Brown of Brownhelm, who always insisted earnestly on the importance of installations, sent to Mr. Judson, whom he numbered among his intimate friends, a message to the purport that his example on the subject of installation was doing great injury to the churches, and that it furnished the strongest argument which they could urge against its importance. By this remonstrance he was deeply affected, and, from that time, he began to reconsider the grounds on which he had stood, and finally decided to yield to the wishes of both his people and his brethren in the ministry.

In a letter to his parents, written a short time before his installation, he represents himself as influenced mainly by the wishes of his people. "My people," he says, "have been urgent for some time

past to have me installed as their pastor. I have regarded it as rather an unnecessary form, and have felt reluctant; but have finally consented to the call of the Presbytery for my installation two weeks from next Tuesday. The courtship has been a long one—nearly eight years. Whether it will be a happy match time must determine. Should it not prove so, the evil will not be ascribed, I think, to "hasty union." The salary proposed in the call is $600, payable in four equal quarterly installments. There has never been even a temporary engagement between us until the present time. I have always been at liberty to go, and they to turn me off at a moment's warning.* I do not suppose it will change my feelings or conduct an iota. It is to gratify the wishes of my people rather than my own, that I have consented to their solicitations. They have heretofore been governed by their own benevolence in the amount of my salary; yet I have fared better than I had a right to expect. I suppose few ministers have a kinder or more affectionate people. They are stable, consistent, and intelligent also. I should not feel reluctant to compare my Church with almost any Church in Connecticut for intelligence, or benevolence, or high christian character."

After the "union" between him and his people was consummated, he seems to have felt that it

* This language seems to be unwarrantably strong. His congregation had, if the author is rightly informed, acted from year to year in reference to the employment of him as their minister, though there had been no fixed permanent arrangement between him and them.

was something more than a mere form, and his influence was, thenceforward, in favor of the regular induction of ministers into office.

When now we take into account all these nearly cotemporaneous changes—his return to written discourses; his increased attention to reading; the wider range of his pulpit themes; his regular induction into the pastoral office; and the mellowed tone of his ministrations—we see that his mind received, about this time, a new and strong impulse in an upward direction; and that his ministry, although remaining in its essential features the same, was yet cast in a new and more perfect mould.

If we look for the human grounds of these changes, we shall find them partly in his own experience and reflection upon his past mistakes, and partly in the silent influence of other minds with which he was brought into contact—an influence to which he was peculiarly susceptible, and from which he did not fail to derive profit, though perhaps often, as is the case with all other men, in an unconscious way.

It was not till a later period that he introduced the plan of Bible classes, for conducting which he possessed rare qualifications. Some years before his death he fell into the method of engaging a few who were willing to answer questions, while the main body of the youth sat as silent hearers. He occupied most of the time in expanding the answers to the various questions, and enlarging

upon the topics which came up in the course of the exercise; introducing, as he proceeded, illustrations gathered from his reading and his intercourse with society. In this way he went through the gospel of Luke and the Acts of the Apostles, and then took the Epistle to the Romans. He had nearly completed this Epistle when disease arrested him. On this exercise he placed great reliance as a means of interesting and instructing the youth of his congregation. To an intimate friend he said that he spent more time in preparing for his Bible class than for either of his other services, and that he regarded it as a more efficient means of instructing his people than any other. In lecturing before his Bible class on the destruction of Jerusalem, he gave an elaborate description of the temple, and conveyed to the minds of his hearers an idea of its size by comparing it with known areas in Milan. By the aid of such illustrations he added much interest to the exercise.

He also delivered, during the same period, several courses of sermons on various topics. Among these are seven on the Duties of Parents; four on the Church; eight on the History of Fanaticism; and seven on the Evidences of Revelation. The last of these courses, which cost him a great amount of labor and research, was never completed. The exhaustion incident to the preparation of such a series of discourses was one of the causes that contributed to bring on that fatal

attack which put an end to his labors in the ministry.

From the year 1837 to the close of his ministry, his labors, if not externally so varied and exhausting as in some former years, were yet very abundant, and the amount of preparation bestowed upon them was far greater than before. It was the privilege of the author to spend a Sabbath with him in the spring of 1847. At this time the regular order of his exercises on the Sabbath, besides the Thursday evening meeting, was as follows :—two sermons from the pulpit, in preparing the former of which he was occupied till the very hour of meeting ; an afternoon neighborhood meeting at five o'clock in the north part of his parish four or five miles from his house of worship, where he delivered a familiar extemporaneous address ; and, finally, a Bible class in the evening in the body of the Church. To this latter exercise he attached great importance as a means of interesting the youth of his congregation, and he had evidently prepared himself for it with much care. The lesson was on the Epistle to the Romans, and he unfolded some of the deepest principles of the gospel in a very simple and happy manner. To a suggestion that the amount of labor which he had taken upon himself was greater than he could sustain, he answered, "I mean to make these labors easy. Work does not come so hard to me as to some." When further pressed with the inexpediency of undertaking so much, he cut

the matter short by replying: "Brother B——," (this was with him a usual way of beginning an earnest and decided remark,) "I cannot keep my young people together without labor. If a minister would keep up the interest of his congregation in these times he must work."

During the whole of this latter period of his ministry the growth of his Church was steady and healthful. Some seasons of special religious interest are to be noted. The first was in the winter of 1839–40. It commenced in the northern part of his parish, to which it was mainly confined. All the public exercises were conducted by Mr. Judson himself. He held meetings in one of the schoolhouses every night for a week or more, then every other night, and afterwards less frequently. He also held meetings for religious conversation in different houses in the neighborhood, and visited from house to house. This revival was remarkable for the conversion of a number of heads of families. Some of the youth were interested in it, but the majority were heads of families. The number who were added to the Church by profession in 1840 was twenty-four.

In the fall and winter of 1842 there was an unusual religious interest mostly among the youth of the congregation. In the year following, as the result of this, fourteen united with the Church by profession.

A very interesting religious interest existed throughout the entire year of 1846, and quite a

number were added to the Church. There continued to be more or less conversions till Mr. Judson was laid aside by his last illness. The records of the Church show the addition by profession of twenty-three persons during the years 1846 and 1847. The whole number added to the Church by profession, from 1838 to 1847 inclusive, is seventy persons.

This historical sketch of the progress of religion in Milan may be very properly closed with an extract from one of Mr. Judson's letters written to a friend in Connecticut in November 1846, which contains his own view of the matter.

"Our Church has held on an even course most of the time since I came here. There is a large per centage of our Western population that is of a floating character. For three years preceding this, as many as sixty-five members of our Church have removed out of the place. I think, take one year with another, we dismiss on letter as many as we receive by letter. There is, however, a large portion of the stable and valuable part of our Church that remain, and have been here for years. When I came here, seventeen years ago, there were thirty members. We make one report yearly to the Presbytery, and, during the seventeen years, each successive report has been a little larger than the report of the previous year. We now report 214. It is in size the second Church on the Western Reserve. The First Church in Cleveland is the only one that has a greater number of mem-

bers. When I came here there were within the same bounds forty-five churches that numbered more members than this. We owe much to God for such continued prosperity: nay, it is all of him."

In August 1842, he was elected a member of the Board of Trustees of Western Reserve College. At the same time an urgent request was presented to him to relinquish his pastoral office in Milan, that he might take an agency for the endowment of the College. This was a dark period in the history of this institution, and the request was urged upon him with no little importunity. Mr. Judson was now placed in a very trying situation. On the one side he was greatly interested in behalf of the College, and ready to make almost any sacrifice that he felt could be lawfully made for its good. Conversing on the subject with the author, he said, in his peculiar and emphatic tone, "Brother B——, if the Western Reserve College is to die, I wish to lay my head on the same block"—words which forcibly expressed the feeling of more than one of its friends.

But, on the other side, he found himself unable to entertain the idea of leaving a Church and congregation that had grown up under his watch and care, and very many of whom he numbered among his spiritual children. To his confidential friends he often said, "You do'nt know how my heart yearns over these members of the flock who have

been brought in under my own instrumentality." He discovered also that he was likely to meet with the strong opposition of the leading men in his Church and congregation, and feared the results of such a step in such circumstances. It was these considerations, growing out of his pastoral relations, and not any balancing of worldly motives, that induced him to decline the offer.

His Church, however, by a formal vote passed January 8, 1843, granted him leave of absence for three months, to engage in a temporary agency for the College. Mr. William Russell was engaged by the College to supply his pulpit in the mean time. As the result of this agency, which lasted three months, there are recorded in the College books donations amounting to between three and four thousand dollars. A considerable part of these was in property and not in money, the financial affairs of the Reserve being at that time in a depressed condition. He also raised, subsequently to this agency, sundry sums for the relief of the College, one of which he brought with himself upon his last visit to the institution in the summer of 1847.

Mr. Judson's services as a Trustee were always highly valued both by the Board and by the Faculty. His excellent judgment and his uncommon talents for business were warmly enlisted in the work of promoting its welfare, and when he was smitten down by the hand of disease the College felt that it had lost the services of one of its most efficient friends.

CHAPTER VIII.

REVIEW OF HIS PUBLIC LIFE.

In the preceding brief sketch of Mr. Judson's life and labors the *historical* order has been followed. But it has been impossible, in pursuing this order, to give a full and satisfactory view of him in his various capacities as a public man. The difficulty of doing so is increased from the fact that, for the largest part of his ministry, but few letters written by him can be found; and also from his never having kept a diary of his labors. To the latter practice he was decidedly opposed, on the ground of its constituting a strong temptation to throw a false coloring over one's christian life, if not by positive misstatements, at least by omissions of the less commendable passages in it, and by giving a false prominence to those of a better character. He often expressed the opinion that few, if any, write a religious diary without being influenced by the thought that it may at some future time, come before the eyes of their fellow men—at least of the more intimate of their

surviving friends. Under such an influence he believed that it does not belong to human nature to lay open the inmost depths of the soul without reserve or concealment; and that, even where infirmities and sins are dwelt upon with the greatest apparent openness and self-condemning severity, it is apt to be in such a way as shall, after all, redound to the writer's praise as a very humble Christian. The only journal left by him is that of his Sunday School agency, and this is a naked statement of places visited, sermons preached, schools formed, subscriptions taken up, and the like; with only two brief notices of his feelings, both of a self-condemning character. The historical view of him being thus necessarily inadequate, the present chapter will be devoted to a review of his public life under the several heads which follow.

Section I.

Mr. Judson as a Preacher.

We have seen that, in the beginning of his ministry, he wrote all his discourses which were designed for the pulpit. His own statement, contained in a letter to Mr. Barber under date of December 26, 1829, is: "I have preached all my old sermons, and am now thrown entirely upon my own resources. I do not extemporize at all." In these words he has reference to his regular pulpit

discourses; for, from the very beginning of his ministry, he was in the habit of delivering unwritten evening lectures, and in this he greatly excelled. He also began to preach occasionally on the Sabbath without notes some time before he became absorbed in the work of conducting protracted meetings. He said on one occasion to a lady of his congregation with whom he was boarding, "I do not feel able to prepare two sermons this week which will be worth my people's attention." She said, "Why not preach extemporaneously?" From that time he began to do so occasionally. He was not satisfied with his early efforts, but remarked that perhaps it would please the congregation at large as well as if he were to write all his discourses.

We have seen how he was first led into the habit of preaching exclusively unwritten sermons. His labors in protracted meetings left him no leisure for writing. The exciting themes, moreover, too exclusively dwelt upon by him in those meetings were not congenial to the use of the pen. We have also seen why he returned again to his first practice of writing. He discovered that his extemporaneous sermons wanted substance, and did not interest or edify his people. To use his own expression, he found himself "running ashore" in regard to variety and richness of thought, and expressed his decided conviction that such a mode of preaching could not for any long time be employed with profit by one who had charge of a

congregation. We have further seen that, in his own judgment—a judgment sustained by the opinion of all intelligent men who had the opportunity of hearing for themselves and witnessing the results—his people were, after he resumed the practice of writing, more interested and profited than before.

And yet Mr. Judson possessed many desirable qualifications for an extemporaneous speaker. "He could," in the expressive language of one who was long aassociated with him in conducting protracted meetings, "turn himself round in the harness as quick as any man. With a mere skeleton he could preach a powerful sermon. He had a peculiar faculty of welding on to a discourse almost any thing, and making it appear as if it grew there." The faculty here described consists in the ability to perceive, in the facts of history and in the every day incidents of life, *principles* directly applicable to the discourse on hand. The principles being in place, the incidents which serve as their envelope or casket, will, of course, be in place also, and will "appear as if they grew there." Yet ordinary minds, not having discerned the principles in the facts, will wonder how the preacher could bring them in so naturally and pertinently. For one who is called to speak without much opportunity of premeditation this is a most desirable faculty.

It is not wonderful, then, that Mr. Judson should have been for a time greatly enamored of this

mode of preaching, and should have expressed his intention not to write many more sermons; nor that his people should have been, at first, much pleased, and some of them should have boasted that "their minister did not want more than five minutes any time to prepare a sermon;" nor that the influence of his example, with that of other prominent men, should have made unwritten discourses for the time being a very popular mode of preaching in his region.

But no talents for extemporaneous speaking can long sustain the preacher unless they be underlaid by a rich stratum of well digested thought, and this requires that he should be much in his study, devoting himself there to reading, meditation, and writing. The homely maxim of Franklin respecting the meal-tub applies in its full force to the reservoir of human thought. He who is always taking out of it without putting in, will soon come to the bottom, and then his discourses must become dull and uninteresting. By the excitement of awful and soul-stirring themes he may for a while sustain himself and keep the attention of his hearers. But this will be found in the end to be a hardening process. For, to use Mr. Judson's own similitude, in his article on the Range of Topics for the Pulpit, "the thunder-storm would have no terrors for one who had spent his entire life amid its roar."

The experience of Mr. Judson throws some light on the long-contested question of the comparative advantages of written and unwritten sermons.

The author once heard the habit of reading sermons condemned by one of the brightest ornaments of the American pulpit as "a lazy practice." This sentence of condemnation is capable of being understood in two very different senses.

If the speaker's meaning was that indolence is in general the cause why ministers write their discourses instead of delivering them in an unwritten form, the charge is refuted by observation and experience. Aversion not merely to the manual labor of writing, but, much more, to the severe and continuous thought which it requires is, with too many, the real cause which determines them to the method of preaching *ex tempore*. Others have a more honorable reason, as did the subject of this memoir, in the multiplicity of their engagements, and, along with this, the belief that this method will be, upon the whole, productive of the most good to their hearers.

But if the speaker's meaning was that to prepare and deliver year after year unwritten discourses that shall be as rich in weighty thought and as full of instruction as if the same had been carefully written, is a difficult task, from the labor of which most preachers shrink through indolence, then it may be replied that *such* a preparation of unwritten discourses is indeed a very difficult task

—so difficult that, with the great body of preachers, the ability to execute it cannot be attained without much previous use of the pen, nor, indeed, sustained in its perfection without the constant aid of the same instrument. If there be any who can form and maintain an accurate, compact, and vigorous style—the true style of the pulpit orator not less than of the statesman—they are so few that we need here make no account of them. Such were not Demosthenes and Cicero among the ancient orators. Such, we have lamentable evidence, is not the great body of preachers at the present day who wholly discard the use of the pen.

The man who adopts exclusively the extemporaneous method of preaching is in danger, as all admit, of falling into a loose and rambling style, which must soon become exceedingly wearisome to any congregation. Or, if his ideas of order will not allow this, then he will naturally fall into the habit of laying out his discourse artificially, with a multitude of divisions of the first, second and third order, partly as a help to the memory, and partly in order that, if, at any time, his mind will not work freely on one division or subdivision, he may have ready at hand a convenient retreat in the next following. The effect of this habit, when long continued, will be to convert his sermons into rattling skeletons, plentifully supplied with wired joints, but destitute alike of flesh and blood, and of a living animating spirit.

He will, moreover, be peculiarly exposed to another error, that of dwelling too exclusively upon awful and soul-stirring themes, because the excitement which these produce operates for the time being as a support to both the speaker and the hearers. This error the subject of the present memoir did not escape. Of his extemporaneous sermons one testifies that they "were altogether different from those he had been in the habit of preaching. They were always on exciting topics, and excited others." Another says, "His unwritten sermons were inferior in character, and generally on exciting topics. His manner was vehement. He afterwards told me he was satisfied that he could not embody in a sermon that truth which he wanted, unless he wrote it out. He was fully satisfied that in returning to writing he had done right."

Mr. Judson's experience in regard to embodying truth in a discourse by the help of the pen was not peculiar. Few preachers can make their unwritten discourses, delivered year after year to the same congregation, rich in thought and instruction, unless they interchange them with those that are carefully written out, whether such written discourses be *read*, or pronounced *memoriter*, or simply used as a means of accumulating and arranging thought, and then *left in the study*, without being committed to memory.

On this point the experience of the prince of Roman orators (speaking in the name of Crassus)

is as high in authority as the argument into which he has woven it is conclusive in reasoning. "The chief thing," he writes, "which (to speak the truth) we practice very little (for it is a work of great labor, which most of us shun) is to write as much as possible. The pen is the best and most excellent former and master of oratory: and for a good reason: for if what is spoken off hand and at random is easily surpassed by what is meditated and thought upon, assuredly even this latter will be outdone by constant and careful writing. For all the topics of argument, whether they belong to art, or to a certain native talent and skill, will, provided only they exist in the subject upon which we write, appear and present themselves to us while we investigate and reflect with the whole power of our mind. And all the most perspicuous thoughts and words which belong to each class must of necessity come up and pass in order under the point of the pen." And he justly represents it as the prerogative of the man who devotes much time to writing that, even when he has occasion to speak without premeditation, his words will still bear a resemblance to written discourse.

The above words of Cicero have reference to the speaker who practises *writing in connection with unwritten discourse*, and with a view to improvement in the latter art. To unwritten discourse undoubtedly belongs the highest and most effective style of oratory—that which has most flexibility, most capacity of adaptation to circum-

stances, and most power to move the human mind; and it would be a difficult task for the gospel minister to show why he is not in duty bound to strive earnestly for the possession of so excellent a gift. The preacher who gives himself up exclusively to the practice of reading his sermons, without any effort to excel in unwritten discourse, subjects himself, not less than the extemporaneous speaker, to some temptations that are not easily resisted.

In the first place, he will be in danger, from the amount of writing demanded of him, of falling into negligent habits of composition, whereby the main end of writing will be in a great degree frustrated.

Then, again, he will be peculiarly liable to the evil of sliding, insensibly to himself, from the style of *personal address* into that of *essay*. Especially, if he be a man trained to habits of analysis and generalization, will he be in danger of falling into an abstract and complex style, which, though it may be very majestic and ornate, and, to thoroughly educated minds very attractive, will be but poorly adapted to edify the mass of his hearers, and, so far as some of them are concerned, might almost as well be in an unknown tongue. Here it should be noticed how written and unwritten discourse act and react upon each other in a most beneficial way. The former gives accuracy, compactness, and fulness of thought, the latter simplicity of style, and directness of address.

It is well known, moreover, that many of the most striking and effective thoughts of a discourse spring up in the progress of its delivery from the inspiration of the moment. All these are lost to him who can utter nothing but what he has first set down on paper. And, lastly, there are many occasions upon which the preacher is called upon to speak without the possibility of much previous preparation. Who will say that he ought not to train himself, at whatever expense, to the habit of speaking *well* on such occasions? But to him who is exclusively confined to his notes this is impossible.

The conclusion at which we seem to arrive is that the preacher who would excel in the pulpit ought to interchange with each other, more or less, the forms of written and unwritten discourse.

In extemporaneous address Mr. Judson always excelled, although he found, as we have seen, that exclusive adherence to it was very unprofitable to himself and his people. There can be no doubt that the abundant use of the form of unwritten discourse contributed its share to that simplicity and transparency of style which marked his written sermons. Yet this was due also, in great measure, to the native character of his mind. It was a mind formed not so much for subtle distinctions as for broad and comprehensive views of things—a mind that dealt in synthesis much more than in analysis. He was no metaphysician. Indeed it

may be said that he had as little to do with metaphysics as with Hebrew. What is called "metaphysical preaching" was his abhorrence. He never employed it himself, and was unwilling that others should employ it. Being associated once with a brother minister in drawing up the narrative of the state of religion within the bounds of his Synod, his companion, who, as chairman of the committee, had drafted the narrative, came, in reading the document before the committee, to the word "*subjective.*" He immediately stopped him and exclaimed, "Do, brother, strike out that word '*subjective.*' I hate to hear it. It is not fit to be used any where but in the theological chamber. The people do not understand it." The distinctions which he made were such as are obvious to the mass of mankind, and they were set forth in clear and intelligible terms. He could, therefore, be understood by all his hearers. His preaching was of a plain and practical character, not ornate, abounding in solid rather than brilliant thoughts. He used (at least in his written discourses) no superfluous repetitions, but advanced steadily towards the point to be proved or illustrated.

Mr. Judson's temperament was ardent, and his conceptions of things were strong and lively. Hence another quality of his style was its animated graphic character. It was that kind of style which conveys to the mind a lively picture of the object. In his powers of description he greatly

excelled. He would, for example, set forth a hypocrite before his audience so that they could, as it were, see him moving before them. It was with him a frequent practice to illustrate a single idea by exhibiting it in different aspects.

His power of sarcasm was not less remarkable than that of description. When he chose he could assail vice with a merciless torrent of satire. To this he was in his early ministrations too much addicted. In later years he had less of it: for he had discovered that the satirist's lash is, as an ordinary means of reformation, powerless, irritating wicked men without subduing them. His strokes of sarcasm were now not only more infrequent, but also of a milder and more subdued character. One of their most common objects was the slanderer and mischief-maker, a personage for which he entertained a profound abhorrence, and which he did not fail to exhibit before his people in its true colors. Thus, in a sermon from 1 Peter ii. 23, on "*the duty of Christians when injured by others*," he says: "Better bear your griefs alone than get up a circle of gossip, which will banish the spirit of Christ from the bosoms of all who partake of it. There is too much tinder in the bosom of the best Christian to render it quite safe to blow up a fire there. Some people seem to amuse themselves by seeing how many and how violent explosions they can make: it affords as much pastime as burning gunpowder does to boys; but it gives the heart-ache to all sober lookers-on: it hinders the

progress of the gospel, the prosperity of Zion, and the conversion of men."

And, urging to reconciliation, he says: "But in a majority of instances you will find perfect reconciliation quite easy. In more than half the cases it will appear, upon kind inquiry, that you have mistaken the real nature of the abuse: it is not as bad as you supposed: there was no [bad] motive in the bosom: the exaggeration is the work of some one of that numerous army of news-carriers and gossip-mongers who seem to think they have entrusted to them a monopoly of the business of manufacturing quarrels, and who are as diligent as if they expected a large per centage on all the neighborhood broils and church-difficulties they can get up."

He had, as already hinted, a rare talent of weaving into his sermons, lectures, and Bible-class exercises the information which he had obtained in the course of his reading, and that in the most natural and easy way, so that the results of his reading always appeared in his pulpit discourses. It was also his habit to draw illustrations from passing events, as the death of a President, the burning of a steam-boat, and the like.

The arrangement and division of his sermons agreed with the general character of his mind. For subtleties and complications he had no relish, and none of these appear in the written discourses

which he has left. They are, like his plans of action, marked in general by great simplicity. In very many of them, especially those of an earlier date, a few co-ordinate heads complete the division. In others, his thoughts under the primary divisions are arranged in subordinate heads. Rarely indeed, and only on themes of a peculiar character, does he proceed to divisions of the third order. He was not very careful to observe strict unity of form, nor a nice logical arrangement of topics: neither did he always express his main propositions in the shortest and most exact form. Nevertheless he was remarkably successful in bringing his thoughts before his people in an intelligible and interesting shape. The best possible proof of this exists in the fact that the members of his congregation, old and young, listened to him year after year with increasing interest and profit.

In exegesis, in the proper sense of the term, he never excelled. This is to be attributed to the deficiency of his education in respect to the languages. He once delivered a course of expository sermons, with which he was very much dissatisfied, and contracted a strong antipathy to that method of preaching.

Of the variety of topics which he sought to introduce in his later written discourses mention has already been made. His views on this point are expressed at large in an article in the Biblical Re-

pository for the year 1847, entitled "Range of Topics for the Pulpit." From this article, to which reference was made in a preceding chapter, a few extracts will now be given.

"The range of topics which are considered as legitimate themes for pulpit discussion, as this is extended or contracted, more than any single consideration, must ever affect the results of this species of intellectual labor. There are boundaries, even in morals, which the pulpit may not cross; but we know of nothing better fitted to destroy its influence, than the confining of all its efforts to a few common themes. No matter how practical these may be, no matter how important, no matter how scriptural. It is said that Paul was the most successful preacher, and the most perfect model with which God has favored his Church; and yet, at Ephesus, it was the burden of all his labors to unfold the way of salvation, testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ: while at Corinth he determined to know nothing save Jesus Christ and him crucified; a theme, to say the least, quite kindred to that which engaged his attention at Ephesus.

Two things should be taken into the account, before any preacher of the gospel feels bound to restrict himself to exact conformity to this example of Paul.

1. Does the preacher expect as short a residence in his field of labor, as Paul contemplated either at Corinth or at Ephesus?

2. Are the people to whom he preaches as ignorant of the vital points of true christian faith, as were those whom Paul addressed? With us the truths of the Gospel are instilled in early childhood. The labors of the pulpit, the instructions of the Sabbath school, the expositions of the Bible class, united to the wide diffusion of religious truth from the press, impart a knowledge of the gospel, which renders the whole circle of religious duties in a high degree familiar to even the youth in our congregations. To preach habitually the same truths which Paul preached, in the cases referred to, is the surest method of putting the conscience to sleep. The thunder-storm would have no terrors for one who had spent his entire life amid its roar; the tempest that blanches the cheek of the raw recruit, is music to the old weather-beaten tar. The peasant who cultivates the rugged sides of Vesuvius, so near to the burning crater as never to be beyond the glare of its lurid light, is unmoved by the deep rumbling occasioned by its hidden fires, while the stranger is terrified at every flash. So faith and repentance, Christ and him crucified, may fall upon the sinner's ear, till, like the dull monotony of a waterfall, the sound does more to hush him to sleep than to arouse his fears. It is sometimes said that every sermon should have enough of gospel truth to lead a sinner to Christ, should he never listen again to a discourse from the pulpit. This might do for a preacher who, like Whitefield, was to be ever on the wing. But

let any pastor attempt this course, and he will soon either preach his hearers to sleep or out of church. It is our solemn conviction, that the frequency with which the pastoral relation has been dissolved, for the last quarter of a century, may be attributed, more than to any other cause, to the limited range of topics introduced for discussion in the pulpit. It has been the era of revivals, and the churches must have 'revival sermons.'"—*Bib. Repository for* 1847, *pp.* 722–3.

From the closing sentence of the above extract, as well as from the similitudes employed in it, it is evident that Mr. Judson had in view that exciting and impassioned style of preaching "faith and repentance, Christ and him crucified" which has been called "revival preaching." This he had himself employed in his itinerating labors, and he seems to have continued the use of it among his own people, until he became aware of its hardening and soporiferous influence. Thus much we may infer from his acknowledgment to a friend which has already been given. "I once thought that by dwelling on exciting topics, when my heart was warm, I could keep up the attention of my people: but I found, by experience, that their attention was not sustained."

But, while endeavoring to expose the above error, he uses language which is unguarded, and might be misapprehended as teaching dangerous doctrine of another kind. To hear one say that "faith and repentance, Christ and him crucified,

may fall upon the sinner's ear, till, like the dull monotony of a waterfall, the sound does more to hush him to sleep than to arouse his fears," sounds harsh; and, if uttered in some quarters, would lead to the suspicion that the author wished to have the doctrine of "Christ and him crucified" displaced by other and more popular themes. Undoubtedly the doctrine of the cross is the centre—the animating principle—of *all* the topics which properly come within the range of the pulpit; for the pulpit was established by our Lord for the express purpose of setting forth to the world himself and his salvation. Every christian duty derives from faith in a crucified Savior all its vitality, and is to be inculcated as a fruit of such faith. This was the uniform practice of the Apostles, in which, it may be added, they were faithfully imitated by the subject of this memoir. Every christian virtue they represented as a good stream flowing from the good fountain of faith in Christ crucified. "Be ye kind one to another, tender-hearted, forgiving one another, *even as God for Christ's sake hath forgiven you.*" "Walk in love, *as Christ also hath loved us, and given himself for us.*" "Fornication, and all uncleanness and covetousness, let it not be once named among you, *as becometh saints.*" "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him; for we shall see him as he is. *And every man that hath this hope in him purifieth himself,*

even as he is pure." Whoever attempts to inculcate a system of social duties that has not for its foundation the principle of faith in Christ, is guilty of the same folly as the man who should plow and sow the snows of winter, and expect to reap a harvest matured by the light of the moon.

But while all this is true and important to be remembered by every christian preacher, it is equally true, that to be always dwelling *formally* on a few such cardinal doctrines as faith, repentance, the atonement, regeneration, and the final judgment, is both contrary to the example of the inspired writers (who are largely occupied with the manifold application of christian principles to the every-day duties of life) and hardening in its influence. And that this was the meaning of Mr. Judson in the above remarks is obvious, as well from his own example, as from the general tenor of the article. Thus understood they contain a weighty truth, which all young preachers would do well to ponder.*

* The author is not sure but that a brief *historic note* may be necessary to set forth the true course of events to which Mr. Judson had reference in penning the above strictures. Such a note he ventures to append in the belief that it will best exhibit the error which he was combatting.

From about the year 1832 it had been in Northern Ohio, as in many other regions, the era of protracted meetings, and, what was intimately connected with these, itinerant evangelism. These protracted meetings, in the beginning, while as yet they were regarded simply as means of bringing divine truth to bear upon men's consciences, and were undertaken in simple-hearted reliance upon God's grace, produced, in many cases at least, a rich harvest of permanent good fruits. But (such is the downward tendency of every thing human) it so happened that they soon came to be invested, in the eyes of the many,

In proceeding to inquire how "the preacher is to study, and how acquire that variety, which will

with a certain superstitious charm, as if they possessed some specific efficacy for the conversion of the soul to God; and the people (*practically*, at least, whatever may have been their theoretic views) learned to rely upon them, rather than upon the ordinary means of grace, for the advancement of Christ's kingdom. Thus they degenerated into a species of evangelic formalism, and became true *opera operata*—spiritual machinery that might be expected, when set in motion and skillfully managed, to elaborate revivals of religion. The ministers into whose hands the chief management of them fell were led, almost of necessity, to restrict themselves to a few set themes, which Mr. Judson describes as "faith and repentance, Christ and him crucified," using the words in their narrow and restricted sense. This was especially true of the itinerating evangelists, whose sojourn with particular churches was necessarily brief, and from whose labors great present results were expected. In truth, the problem proposed to them was how large a harvest could be reaped, and sheaved, and housed, in a given number of weeks; and upon their success in this work depended their reputation as evangelists. In such circumstances it is not in human nature that a man should employ those gentler influences which, precisely because they descend deepest into the moral character, are slow in their operation, and require time for the development of outward results. He will naturally throw himself, as did these evangelists, rather upon those more exciting themes and measures from which immediate visible effects may be expected.

The author most earnestly repudiates the sentiment that great and sudden effects may not be expected to accompany the true scriptural presentation of the gospel. But these, at least in evangelized communities, where the elementary truths of the gospel are familiar to men's minds, will generally be found to be *the final issue of previous influences* that have been silently penetrating deep into the inner man. When such sudden results become the sole thing aimed at, there the preaching of the gospel must degenerate into that peculiar exciting style which Mr Judson calls "revival preaching"—a style which had been very popular in his region, and which, as we have seen, he had himself adopted.

The true view of the gospel ministry is that, while the doctrine of Christ crucified must ever constitute its grand central theme, all the diversified topics which are discussed in the Holy Scriptures should be clustered around it in rich variety. This is the view which Mr. Judson, in the later years of his ministry, adopted, and so successfully carried out into practice.

enlist attention, and secure the listening ear, as the best means of gaining the consent of the heart," he himself recommends, first of all, this *varied application* of christian principles. "In the first place," he says, "there may be a great variety in the use of those truths that are usually classed as experimental and practical. Much may be done in mere adaptation to existing circumstances." And, in illustrating this point, he draws a faithful portraiture of his own practice.

"We might name the pastor of a Church, who has for a long series of years, made special efforts to adapt the truth to the circumstances, and press it upon the consciences of the families of his parish, whenever they have been visited with severe affliction, and almost ever with the happiest success. It is believed that he has realized more accessions to his Church, in connection with such instrumentalities, than from all other means. Let the pulpit seize upon every stirring incident, upon all distinguished blessings, upon every great calamity, whether individual or public, upon whatever in passing events, even if it be but an ordinary political election, enlists the feelings of his parish, and use it to illustrate and enforce divine truth, and man's obligation to God, and it will not be a vain attempt."—*p.* 724.

Another field of topics for the pulpit he finds in unfolding the proofs of the Divine existence and attributes, especially as impressed upon the works of nature. "The pastor," he says, "who cannot

make the young and the thoughtful of his congregation hang upon his lips, and become intellectually charmed with the field on which God has impressed the great lineaments of his own character, has lived and studied with but half his duty before his mind.

Let it not be said that all this is foreign to the suggestions of the inspired volume. The most beautiful and impressive illustrations of moral truth in the Bible, are derived from the physical creation. Whoever has read the parable of the sower, the story of Christ weeping over Jerusalem, the description of the descent of the Holy Ghost upon Christ at his baptism, Christ's conversation with the woman of Samaria, and a great variety of the most inimitable scenes in the prophecies of the Old Testament, cannot fail to have admired the appositeness and beauty of the illustrations there found, while he is impressed with the truth of the Psalmist's declaration, that the works of the Lord are great, sought out of all them that have pleasure therein. The intelligence of a congregation is by such a course not less enhanced than their moral improvement."—*pp.* 726–7.

Another inviting field he finds in the department of "Evidences of Revelation."

"Take, as an illustration of this remark, the instruction that may be communicated in connection with the fulfilment of prophecy. Let us suppose that the preacher selects for his text, "Egypt shall be the basest of kingdoms:" or, "They shall

destroy the walls of Tyrus, and break down her towers; I will also scrape her dust from off her, and make her like the top of a rock;" or that thrilling passage respecting the doom of Idumea, which describes it as lying waste from generation to generation. With such themes, let him collect from the best authorities the history of the greatness, the splendor, the commercial importance of these cities and countries, which the Lord hath cursed, while from authentic modern travelers, he gathers up the graphic pictures of their present ruins. Let the present and the past be placed in striking contrast, while due prominence is given to the causes that have been in operation to produce the results. That congregation must be stupid indeed, that cannot be made to perceive the truth of prophecy, and feel the power and terribleness of God's arm in avenging himself against the sinner, in the discussion of such topics. While it puts into the hand of the preacher a moral lever of immense power, it may, at the same time, be made attractive, by the fund of information which it spreads before the eager eye of those anxious to improve their knowledge of the present and the past."—*p.* 727.

This last extract will be read by the friends of Mr. Judson with mournful interest. For it was in the attempt to present to his own congregation such a contrast between the present and the past condition of Egypt and Tyre—an attempt in which he overtasked his powers—that he sank un-

der the stroke of disease. The very last discourse written and preached by him, in pursuance of his course of sermons on the Evidences of Revelation, was from Ezekiel xxix. 15. "It shall be the basest of kingdoms, neither shall it exalt itself any more above the nations: for I will diminish them that they shall no more rule over the nations."

Another course which he proposes, and which he also pursued in his series of discourses entitled "The History of Fanaticism," is the history of the various forms which error has, in different ages, assumed. "There is no form of error, be it ever so repulsive, that lures from the narrow path the feebler, or more dull, or more enthusiastic disciple of the nineteenth century, but has had its day, done its mischief, and fallen into a centennial sleep in some previous age. Every fashionable and every silly form of human folly has its place in the cycle. Nor is it without its points, rich in benevolence, and fruitful in the devisings of warm hearts and the promptings of christian love, that deserve the approbation, no less than the other, the reprehension of the faithful of our day.

Nor is there any more effective method of enforcing important duties, or combatting pernicious errors, than by bringing their origin, their bearing, and their results, their whole history, from the dust of ages, and revealing it to the eye of those whom we wish to warn or instruct. Much of the fanaticism, and many of the forms of error that sprang up at the time of the Protestant Reformation, in

spite of the holy men who were the chief actors in that drama, were scarcely less like the errors and fanaticism of the present age, than the successive editions of a stereotyped book. They bear the same image and superscription. History under such circumstances becomes prophecy, and with this advantage, that the confirmation of the beginning by existing facts, conduces strongly to a confirmation of the end, so as to reveal the probable termination of many things now in their highest state of prosperity."—*p.* 728.

Nothing more just and striking! and if some preachers at the present day, as well as scores of churches who give themselves up to their guidance, would learn from the history of the past, they might save themselves the pain and humiliation of unlearning their errors from bitter experience.

But how does Mr. Judson meet the difficulty of the want of books to enable the preacher to deliver such courses of lectures as are here contemplated? Let us see.

"The objection may be felt by some, who are less favored than their brethren, that an incompetent salary deprives them of a library of such extent and diversity, as would afford the requisite aid for a more extended range of topics for the pulpit. The common doctrine of political economy, that the demand regulates the supply, well applies in a case of this kind. There are few parishes whose young men would not feel it a privilege, at the close of every such series of discourses

as has been contemplated in this article, to furnish the requisite means for securing a similar intellectual feast in future. Persons of very good common sense sometimes wonder what use the pastor who only preaches "doctrinal discourses," or "revival sermons," can have for many books. The range of topics suggested in this article, thoroughly and elaborately discussed from the pulpit, would solve the question for such preachers, and lead the congregation to supply that of which they might not otherwise see the necessity."—*pp.* 729–30.

If Mr. Judson's practice in respect to diversity of topics is to be warmly commended, the same praise cannot be awarded to his habit of composing sermons, which was somewhat peculiar. He usually commenced the business of writing his sermon for the Sabbath—for which, however, at least in many cases, he had been previously collecting the materials—on Saturday morning, and wrote till noon. The afternoon of Saturday he spent out of his study, resuming and continuing his work in the evening. On Sabbath morning he went to his study at 5 o'clock, and wrote till ten, that is, till it was time to leave for the sanctuary, and took his discourse along, with the ink hardly dry. This he did not from procrastination, but from system. In a conversation which the author once had with him respecting this practice he defended it on the ground that he wished to have the thoughts of his sermon *fresh and glowing*

in his mind; which he found to be an impossible thing for him if any considerable interval was allowed to elapse between its composition and its delivery. He further argued that he needed the *stimulus of the position* in which the Sabbath morning placed him; that, with his congregation just coming together, and, as it were, before his eye, he could write with more force, animation, and directness, than in any other circumstances.

The reality of this advantage to a man of Mr. Judson's character and temperament needs not be denied. But it was purchased at too heavy an expense. One obvious consequence of this method of writing was that he left few sermons that can be called finished. The greater number of them are first drafts, rich in thought and abounding in striking illustrations, but unrevised and imperfect. This fact was probably one of the considerations that influenced him in his dying injunction that none of his discourses should be published.

But a more serious evil was the injury which his constitution received from this weekly Sabbath morning effort, followed, as it was necessary that it should be, by the arduous services of the day. To write every Sabbath morning from five till ten under the strain of constant excitement, then deliver two discourses and one extemporaneous lecture, and conduct a Bible class in the evening (on which latter exercise he laid out, as we have seen, his full strength) was more than his constitution could bear, and was one cause of hastening that

catastrophe which put a sudden and final end to his labors in Christ's vineyard. Of this he himself was fully sensible when it was too late to repair the mischief.

In regard to the length of his discourses it was a maxim with Mr. Judson never to fatigue his audience, and to this he attached great importance. His written sermons generally occupied less than forty-five minutes in the delivery.

From what has already been said the reader will understand that Mr. Judson had no relish for the abstruse and controverted points of systematic theology. He did not willingly discuss them in the Ministers' Meeting, and he never introduced them into his pulpit. In his general views he agreed with the system taught in the Seminary at which he received his theological education. The doctrine of the predominant volition or governing purpose, as giving character to action, he adopted very heartily and fully. The power of this simple purpose he felt in his own soul with great strength and definiteness. Habitually to do all for Christ—this was his idea of what constitutes true christian character. That this character is, though free, not self-originated, but produced and maintained in the soul by the Spirit of God, it is hardly necessary to say that he most firmly believed and taught throughout his entire ministry.

Section II.

Mr. Judson as a Pastor.

From the preceding historical sketch of Mr. Judson's labors in Milan, it is manifest that he excelled in the discharge of pastoral duties. The steady growth and prosperity of his Church during the entire period of his ministry must be ascribed to the blessing of God upon his abundant and wisely directed labors; and no one who knew him will doubt that among these, the pastoral held the foremost place. It is true that he was favored by circumstances. His congregation was located in a flourishing and enterprising community, steadily increasing in population and wealth. But secular and spiritual prosperity do not always go hand in hand; and, where they do, we may lawfully assume that it is through God's blessing bestowed upon the appropriate instrumentalities. If, now, we examine Mr. Judson's character as a pastor, we shall find in this one of the principal causes of the continuous prosperity of his Church.

In the first place, he was a pastor whose whole soul was in his work. He took the oversight of the Lord's flock not by constraint, but willingly; not for filthy lucre, but of a ready mind." This love for the work of the ministry, though it needs, indeed, to be supported and guided by various good moral and intellectual qualifications, is, after

all, the prime preparation for usefulness, and one without which all other qualifications are void. No work is ever done in the best manner unless the heart of the doer is in it. It was Mr. Judson's love for his office that made him so thorough in the discharge of its duties; and this love, having its seat deep down in the centre of his soul, constrained him, throughout the entire period of his ministry, to do whatever his hand found to do with his might. If he was ever temporarily drawn aside from the appropriate work of a pastor, as in superintending the erection of the Huron Institute and his own house of worship, it was because these enterprises were, in his view, identified with the cause of Christ. The distracting influence of these two interruptions, particularly the latter, he himself felt and acknowledged; and (if we except his brief agency for the Western Reserve College) he never afterwards allowed himself to be drawn aside from his proper ministerial duties. During the two last years of his ministry, in particular, his absorption in these duties became more entire, and led him, as we have seen, to efforts which were beyond his strength.

Intimately connected with this whole-souled devotion to his proper spiritual work was his watchful care of the flock committed to him. He was a bishop in the true primitive sense of the word—an *overseer* of the souls entrusted to his care. He made it his business to be acquainted

with every member of his congregation, and his acquaintance extended to the temporal as well as the spiritual condition of his people, for he rightly judged that, in the plan of man's probation, God has so connected the temporal with the spiritual, that a thorough knowledge of the latter implies a knowledge of the former also. He was not the man to deliver the same set exhortation to persons of all classes and conditions, as if religion had nothing to do with man's outward circumstances; but, being fully persuaded that it is through these that God tries and disciplines the spirit, he sought through the outward dealings of God's providence to approach the inner man. This gave to the external history of each member of his congregation a religious importance, in his view, and he watched it with an eagle-eyed scrutiny, ever anxious to learn what lessons of spiritual profit he might draw from it. The qualification which a living preacher has stated as necessary for the pastor—"the pastor must know every body and every thing"—was possessed by Mr. Judson in an eminent degree; but he never gained or used it in such a way as to be accused of being "a busy body in other men's matters." Regard for the spiritual good of his people regulated his mode both of acquiring and of using it. Being very much among his people, it was not difficult for a man of his discernment to learn, in an indirect way, what did not come to light in the course of confiding pastoral intercourse. Often, as the writer of this memoir was riding by

his side along the streets of Milan, would he, by a few graphic strokes, give the history and character of the different converts whom he met. He dwelt on the various ways in which they had been brought into the fold of Christ in such a manner as to show that he had been a keen observer of their history.

He watched the countenances of the members of his congregation on the Sabbath, and was quick to discern the beginning of religious interest in any breast. Cases of seriousness could not escape his notice. Upon going home from preaching he often remarked, "I must call upon such a person: I saw a tear in his eye." A good impression made in public he felt it his duty to follow up in private. Here lay the secret of much of his success. His watchfulness in regard to his Church was equally remarkable. "Suppose," says one, "that a member of the Church had been absent on the Sabbath. He would come into my store on Monday morning and ask, 'How is Mr. ——'s family? Have you heard that any one there is sick? I noticed yesterday that —— was absent.' Where one had been missing he would generally make it convenient to call soon upon the family."

The following incident may serve to illustrate his habit in respect to absences from his congregation. One of his parishioners, well known for his regular attendance upon the sanctuary, was led, on a certain Sabbath, by particular circumstances, to the house of an adjoining parish which

was nearer to him than his own Church. One of the elders playfully remarked to him, "Well, Mr. D——, I am glad that for once you have found your true place." "There is no hope for you," he immediately replied, "for to-morrow morning Mr. Judson will ride over to your place, and call across the street to Dr. B——, to know if I am sick. Or he will make it convenient to call on the way at my house to inquire about my health." The latter circumstance took place the next morning, to the no small amusement of all the parties.

When persons who were not in the habit of attending upon religious services appeared in his Church, he took great pains to secure their confidence and good will. This he effected in the earlier part of his ministry by interviews brought about in an indirect manner. Afterwards he changed his plan in this respect, and kindly invited them to call upon him. He was not in the habit, however, in these preliminary interviews, of introducing the subject of personal religion, unless he discerned some tenderness. On this point he was very strenuous.

On Monday forenoon, when he felt himself unable to occupy his time in his study with profit, he made the round of the shops and warehouses, visiting the male part of his congregation at their places of business. These visits were generally short, and of rather a social character. The pleasant impression which he made, as he passed along from place to place with his frank open counte-

nance and friendly salutations, one has well expressed, by saying that "he left a light streak behind him." The afternoons of all the days of the week which were not otherwise occupied he devoted to visiting his congregation. In his ordinary rounds of parochial visitation he did not adhere to a strict plan previously laid down, but was directed by circumstances as they arose. Upon occasions of special interest he visited in particular neighborhoods all the families of his congregation in connection with his deacons. The sick he made it a point to visit with great faithfulness and assiduity, always requesting the physicians to inform him of cases of sickness as they occurred. Persons sick for long periods of time he visited regularly. The afflicted he visited with the utmost care and solicitude. The high end which he proposed to himself in these visitations will be considered in another place.

In respect to the amount of time which Mr. Judson devoted to parochial visitations, he is not proposed as an example to all pastors. Undoubtedly many would find themselves unable to be so much of their time out of their studies without abridging their highest usefulness. And here Mr. Judson had a very liberal spirit. He knew where his own strength lay, but did not wish to propose his particular method for universal adoption. The following extract from his article on the "Range of Topics for the Pulpit," shows that he did not wish to have any preacher neglect thorough pre-

paration for the pulpit in order to satisfy the call for "more visiting."

"That a style of pulpit discourses thus diversified, will not augment the duties of the ministry, and call for much of that study which is a weariness to the flesh, is not claimed. Nor is it a valid objection to such an appropriation of the time of the pastor, that the parish is clamorous for more pastoral labor. However urgent may be the plea for 'more visiting,' there are few congregations that would not regard better and more varied preaching as an excellent substitute for pastoral visits. The weeks would be shortened by the anxiety for the intellectual feasts of the Sabbath, and the intervals between each successive visit would be less carefully noted. It is not so much the superior value of the fireside instructions, as the wish to cultivate an affectionate interest in the pastor, that calls for an increased frequency in his visits. When this affectionate interest is secured by the greater excellence and happier variety of his pulpit efforts, the same end is gained, and in a way that is both more acceptable, and more permanent."—*Bib. Repository for* 1847, *p.* 729.

In a charge to a newly ordained pastor, written several years before, in 1840, he had insisted upon the same thing. "If you would be a *workman*, and a workman too that needeth not to be ashamed, rightly dividing the word of truth, you must spend much time in your study. Here should be your first and greatest effort, the place where your

energies are concentrated. Your congregation, unless they are unlike all other congregations, will *say much* to you about visiting. You will hear a thousand complaints about your not visiting enough, where you will hear one about not studying as much as you should. But remember it is a somewhat delicate matter for your parishioners to urge you to study. Their polite regard for you will prevent it. But though they may *say little*, they will *think much*. And they will have a way of showing what they *think*, more effectual than kind words even, by leaving these seats empty. You cannot chain a congregation in regular and interested attendance upon the duties of the house of God for a series of years, without introducing into your sermons the fruits of much and severe investigation."

One happy result of Mr. Judson's intimate acquaintance with his parish was his ability to discern and forestall rising evils. He saw far ahead, and often acted with reference to a point that other people did not see. When the elements of an explosion were at work he occupied himself in a quiet way to quench them, and often employed, on such occasions, the members of his Church whom he knew to be most favorably situated for the work, suggesting to them the best means of accomplishing it. So also he forestalled rising errors, before they had gained a firm hold, by preaching the truths best adapted to dissipate them.

Another of Mr. Judson's qualifications for the pastoral office was a sound judgment united with fertility of invention. That he never erred in judgment cannot be affirmed, for he was an impulsive man, and subject, moreover, to great inequalities of spirits. From both these causes, as well as from his unnecessary bluntness and sarcastic severity, he was sometimes led into unwise measures, and said and did things which had an unhappy influence. But, notwithstanding these drawbacks, he possessed a judgment of a very superior character. On all practical matters his views were remarkably clear and comprehensive. His fertility of invention, in devising ways and means for the accomplishment of any enterprise, was best understood by those whose acquaintance with him and the field of his labors was most intimate. When any thing needed to be done he had a way for doing it; and his plans were in general marked by simplicity and feasibility, and, for this very reason, they commended themselves to the common sense of his people, and were readily adopted by them.

In the fourth volume of the New Englander is an article from his pen, on "the Evangelization of the West," in which he considers the various obstacles that must be encountered by the christian ministry in the West, and how they are to be overcome. The article is throughout fraught with good sense and practical wisdom, and is itself a sufficient proof that its author was a man of clear views and sound judgment.

Nearly related to the above qualification—rather a branch of it—was his tact in approaching men of all classes and conditions. Some, who knew him only at a distance, may think this view of his character incorrect. Instances are certainly known of his addressing strangers, upon his first introduction to them, in a very abrupt way, by no means adapted to conciliate their good will. In the heat of ecclesiastical debate also, as well as in discussions with his best friends, he sometimes said unnecessarily severe things. It need not be denied that this trait was a detriment to his influence as a pastor.

Yet it may be confidently affirmed, that few men ever understood more perfectly the deep springs of human action, or were able to operate upon them more skilfully or more successfully. And, in his pastoral intercourse with his people, having a deep and abiding sense of his responsibility for the souls committed to his care, he laid himself out, more perhaps than in any other situation, to win men's confidence, that he might thus guide them to Christ. It is certain that in the later years of his ministry there was a peculiar mellowness and tenderness in his manner of approaching men on the subject of their spiritual welfare, which, did not appear in the free intercourse of society, and which, combined as it was with a nice discernment of the most accessible points, opened to him the door of many a heart which, if approached in an unskilful way, would

have remained fast barred against him. He had no set formula for approaching men, but varied his manner of address according to circumstances, always making it his first effort to gain their confidence and good will. When any had become somewhat interested in the subject of personal religion, he anxiously watched their progress, and made from time to time suggestions appropriate to the stage of inquiry which they had reached. This was highly characteristic of his method in the latter period of his ministry. He did not believe in attempting to force a mind at once through an entire process of inquiry and reasoning; but rather, in imitation of the skilful husbandman, sought to aid and cherish it in the development of its own inward powers. When, through the divine blessing upon his labors, any one had been brought to the knowledge and love of the truth, he could give the history of the several stages of his progress, and tell what suggestions he had made at each successive step, and why he had made them.

If any were indifferent to the subject of religion, he approached them through their temporal interests. Suppose, for example, that there was a family within the bounds of his parish that did not attend religious worship on the Sabbath. If he had noticed that the lady of the house had shrubbery or flowers about her door—a thing for which he had himself an exquisite relish—he made her taste here a point of contact. When he had

thus gained her interest and good will he proceeded to seek her spiritual good. In the same way he drew into his congregation men of a skeptical turn of mind, always making some worldly interest a door of entrance to their acquaintance and confidence. "He conversed," says a lady of his congregation, whose husband was brought to Christ through the divine blessing upon his labors, "on whatever matter my husband was engaged in. He could interest himself in every thing that concerned his affairs—even in a hill of potatoes."

The interest with which he followed the unconverted members of his congregation, when he had thus gained access to their hearts, strikingly appears in the following remarks, made to an intimate friend, soon after the death of one for whom he had a very high personal esteem. "There has no death occurred in my congregation for years which has been to me the occasion of so much anxiety and uneasiness. I have followed that man since I came here, and have thought that I observed a gradual softening of his feelings. Few in my Church know of what help he has been to me. With his influence I was able to carry out many measures, and that influence was always cheerfully given. I would have given the world to know that man's exercises in the last moments of his life. It was hard for me to become reconciled to the idea of his dying without giving evidence of a change of mind."

Mr. Judson's habit of approaching irreligious

men through their worldly occupations and interests was probably the ground why some said that he was a man of much policy. His principle he may sometimes have carried to excess, but it was nevertheless a sound principle. What shall forbid the Christian, who has occasion to ride by the side of a profane stage-driver, instead of immediately uttering an abrupt reproof, first to prepare the way for it by manifesting an interest every way lawful and proper in his business and his horses? If this is policy, it is certainly not "carnal policy." Nevertheless the cases are few, and only constitute the exceptions, in which a minister may not, in private intercourse, especially among the people of his own charge, introduce the subject of personal religion in a direct way. He is appointed by his Master to be men's spiritual guide, and even the wicked expect him, in his intercourse with them, to act in his proper character; and will, as an ordinary rule, be prepared to receive from him appeals to their consciences, when made with tenderness, and with a due regard to outward circumstances. In this matter "wisdom is profitable to direct; and "there are diversities of gifts."

In one respect Mr. Judson himself became satisfied that, in seeking personal interviews with men on the subject of religion, he had pursued too indirect a method. In the earlier part of his ministry he sought to bring these about in an incidental way. Afterwards he changed his plan, and kindly

invited such as he believed to be somewhat thoughtful to call upon him. The occasion of this change he thus stated to the author: "Calling one day at the study of a pastor, he informed me that he was expecting a young man to call in the course of a few minutes for religious conversation. I asked him what method he pursued in seeking such personal interviews. He replied that, when he judged a member of his congregation to be in a proper state of mind for the measure, he called upon him, invited him to his study, and frankly stated his object. Upon this some free conversation on the subject occurred between us. I went home resolved to pursue a more direct course in obtaining interviews with the thoughtful, and I have found it a more successful way." He did not, however, enter into a personal conversation respecting their religious condition in the preliminary interview, unless he discerned some tenderness of feeling, but left this for subsequent opportunities.

His assiduity in visiting the sick and the afflicted has already been noticed. In these visits the administration of comfort, though a real, was with him a subordinate object. Firmly believing that the afflictive dispensations of God's providence are adapted and designed to recal men from the service of mammon to that of Christ, he sought with solicitous care to improve them to this high end, regarded them as golden opportunities for his

work, and expected to see saving divine influences follow his faithful labors. When a brother minister once said to him that he did not expect any permanent religious results from affliction, he replied, "It is not so with me. When any of my congregation are in affliction, I feel that I have a special call to labor with them. My object is not simply to comfort them, but to lead them to Christ, and I expect to see them converted." He had great skill in approaching persons at such times, and often said that he had, in his own opinion, been the means of converting more souls in this way than in any other. Many members of his Church ascribed their conversion to his labors with them in seasons of affliction. He came to them with deep sympathy and tenderness, and was always able, by virtue of his power of discerning character, to present to them the most appropriate truth in the most appropriate way. And, when he had once gained access in this way to the bosom of an unconverted person, he was not satisfied with one or two efforts, but made it a point of duty to *follow up* the first good impression, till it should result, by the help of divine grace, in a saving knowledge of Christ. He had a rare faculty of drawing out men's feelings. It was a common remark in Milan, that he would make one tell all his heart.

In the article in the Biblical Repository, already so often referred to, Mr. Judson has given his views of the reason why afflictions so seldom

result in the conversion of those who experience them.

"It was but the other day we read in a popular quarterly, conducted with great ability, the following sentiment, quoted as an approved apothegm: 'People are never so wicked as during a general mortality, or the ravages of the plague: and sailors get drunk as the vessel sinks.' For aught we know, the remark, as far as relates to the effects of the Gospel, may convey a historic truth of common occurrence. We have heard it from our boyhood, and till we were so far persuaded of its truth as to cast about for the philosophy of the fact, that sinners never repent and turn to God in seasons of deep affliction. The facts may be so, but we believe, if they are, the ministry of reconciliation is fearfully responsible for their existence. When does a sermon result in the conviction or conversion of a sinner, unless the author of the discourse prepared and preached it in earnest expectation of such results? Let it become a part of the philosophy of any pastor, that sickness and death, and the various calamities with which God visits men, are never to result in their immediate conversion, and there is the best of all reasons for the failure.

We might name the pastor of a Church, who has, for a long season of years, made special efforts to adapt the truth to the circumstances, and to press it upon the consciences of the families of his parish, whenever they have been visited with

severe affliction, and almost ever with the happiest success. It is believed that he has realized more accessions to his Church, in connection with such instrumentalities, than from all other means."—*Bib. Repository for* 1847, *pp.* 723–4.

In the pastor alluded to in the last part of this extract the reader will not fail to discern Mr. Judson himself. His view of the use to be made by the pastor of the afflictive dispensations which befall the members of his congregation, and of the *permanent* results to be expected from such a use, is so obviously correct and scriptural, that we cannot but wonder that any should have maintained a different view. In innumerable passages the Scriptures assert, and all evangelical pastors admit, that afflictions are, in general, both designed and adapted to bring men to repentance. Why then should any pastor fail to discern a golden opportunity for the accomplishment of his appropriate work when God has led the way before him, and is, as it were, beckoning him onward to cooperate with himself? It is not God's plan that afflictions alone should have a saving efficacy. Among the mass of unevangelized men they have no such efficacy. But by them he interrupts the sinner in his career of worldliness, embitters to him earthly delights, softens his feelings, and prepares the way for the reception of the word of life. Afflictions are, so to speak, the plough that breaks up the fallow ground. But if the pastor—the Lord's husbandman, does not follow and sow the seed of truth, no harvest

of repentance will follow. Nor ought it to be expected, as a general result, that an afflictive dispensation, even when accompanied with faithful pastoral labor, will, by a single stroke, accomplish the whole work. Very often it will be found to be only the first in a series of influences which, after a longer or shorter time, result, through the power of the Holy Spirit, in the soul's salvation. This was Mr. Judson's idea. His plan was to *follow up afflictions* by a system of efforts varied to suit each individual case. In this he was, as we have seen, singularly successful; and his example may well be proposed for the imitation of all pastors.

We have seen that Mr. Judson's intimate acquaintance with his congregation enabled him to discern error in its incipient stages, and that his habit was to forestall such error by preaching the truth best adapted to meet it. It may be added that his manner of encountering error was rather indirect. It was not his way to give formal notice that he would preach on such a day against such a false doctrine or erroneous practice. Perhaps he believed that this would be a sort of invitation to its friends to come fully armed for its defense. He preferred to give to his people the antidote of an error in the shape of an inference from premises to which he had already gained their assent. It is well known, for example, that he was remarkably successful in excluding from

his parish certain erroneous doctrines on the subject of christian perfection which were, during a part of his ministry, inculcated with great zeal in the whole of this region. Yet he was never known to preach a sermon directly against those doctrines. He chose rather to exhibit what he believed to be the true scriptural doctrine of holiness, and then to show inferentially that such and such ideas of perfection are opposed to it.

He kept himself fully acquainted with the character of the periodicals taken in his congregation, and, from time to time, as favorable opportunities presented themselves, he made brief suggestions on the subject. The influence which he exerted in this quiet way in behalf of sound and wholesome publications was very great and salutary. He was also in the habit of loaning books to the members of his congregation, particularly the young, and it was his custom, when any volume was returned, to ask the reader his opinion respecting its contents.

Mr. Judson had a high sense of his pastoral responsibilities, and his rights in his own parish, and with intruders he was capable of being severe. Such were quite apt to fall in with him in their rounds, and to be handled in such a way that they had no desire to renew the encounter. The same rights which he claimed for himself among his own people, he most cordially conceded to the

pastors of other congregations, both of his own and of other denominations. In laboring in the parishes of his brethren, or with other ministers on common ground, he had a delicate sense of propriety, which kept him from every thing like officious intermeddling. Toward that class of intruders who, under color of zeal for some good cause, come in privily to alienate the affections of the people from their pastor, and draw off a party to their own side, he entertained a just abhorrence, and showed himself a formidable opponent, following herein the inspired direction; "Now I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not the Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

Mr. Judson's energy and decision of character, united with a sound judgment and talents for business of a high order, secured for him a permanent and paramount influence in his parish. His opinions, of which he was very tenacious, were generally adopted, and most matters of importance were left to his management, perhaps too much so for the highest good of his people. Yet he was fully aware that he held his great power over his parish only on the tenure of a prudent and reasonable use of it. He was not in the habit, at least not in the latter period of his ministry, of

coming directly across the feelings and opinions of his people. When subjects were proposed in the meetings of the Church from which he apprehended excitement and alienation of feeling, his effort was to have the consideration of them deferred till there should be time for reflection and mutual conference. If he had proposed a measure of which he was warmly in favor, but which he perceived was likely, if pressed, to produce division and opposition, it was his custom to withdraw it.

Before making important movements he was always careful to ascertain the minds of the principal men in his Church. He often said that, should he find the feelings of three prominent men in his Church alienated from him, he should leave his post. Conversing one day respecting the troubles that had arisen in another parish, he censured the pastor in severe terms for his indecision, and added, "If I were in his place I would know whether I was pastor or not." To this a lady present replied, "Mr. —— has not so many stiff backs to support him as you have." In private conversation afterwards with the author he said: "Mrs. ——spoke of the 'stiff backs' in my congregation. But you know, brother B——, that these stiff backs require very careful management. To get along well with them, is a work of no little judgment and skill. I have found, sometimes, when I set on foot a plan which they have not examined, and do not carefully explain it to them and ask their opinion, they will stand perfectly still and be as

judicious ——." To a brother minister he once said: "I let my people do as they wish;" meaning that he was careful not to cross their wishes unnecessarily. But he was, at the same time, equally careful to put in a word here and a suggestion there, which should lead them to do as *he* wished, and this result he generally secured.

Yet his feelings sometimes impelled him to hasty and unwise measures, and led him to say and do unhappy things. As has been already remarked, he was subject to seasons of great depression. At such times he saw every thing *subjectively*, (to use one of the terms which he so much disliked,) that is, through the medium of his own feelings, and as these were in a morbid condition, his views were, in like manner, unhealthy. On two or three of these occasions he sent in to the deacons of the Church his request that they and his people would unite with him in seeking a dissolution of the pastoral relation existing between himself and them. One of these was in 1838, soon after the completion of the new house of worship. At this time it must be acknowledged that he was suffering under an unjust external pressure, being responsible for a debt at one of the banks contracted in the progress of erecting the Church, which he thought his people remiss in paying. At this time he was, perhaps, willing that matters should be brought to a crisis. Another occasion was in 1845, when he addressed to the deacons of the Church a communication containing a very dark and dis-

couraging view of the spiritual condition of his people, with complaints of their apathy and indifference in many particulars which he enumerated, and ending with a statement that "the spiritual welfare of this people demands that they should take an early opportunity to secure a dissolution of the pastoral relation, with the hope of securing some one to break to them the bread of life in whom they shall repose a more hearty confidence, and with whom they shall be more ready to co-operate, and whose wearied hands shall be stayed up by the Aarons and Hurs of the Church;"— and with a further request that they "will take an early opportunity to consummate an event which will only be rendered more painful to me by delay."

That the evils of which he complained were, to a great extent, real, there can be no doubt. But that the remedy proposed was the right one, he himself, when looking at the matter through the medium of his usual good judgment, instead of his depressed feelings, would hardly have affirmed. This communication the deacons managed to keep from coming before the people, being, in this matter also, "as judicious ——." Nevertheless it had, through them, the effect of stirring up the Church to duty.

The same sensitiveness and unevenness of feeling sometimes led him, in the Thursday evening meeting, to talk to his people with great severity, and in a strain which would not have been borne

from any other man. In his ministrations on the Sabbath also this sharpness frequently appeared in the earlier part of his ministry. Too much heat or cold, a little smoke, or a thin attendance greatly discomposed him. But towards the close of his ministry he had nearly overcome this infirmity. An incident that occurred in connection with the Thursday evening meeting, in one of the later years of his ministry, was the occasion of administering to him a salutary lesson of instruction.

There had been in Milan many strolling lecturers. One of these had obtained permission to deliver several lectures on mesmerism in the basement of the Church. It so happened, through the inadvertence of those who had charge of the matter, that one of these fell on Thursday evening, thus interfering with Mr. Judson's weekly religious meeting. He was greatly excited, and the next Sabbath omitted to make the usual public appointment of the Thursday evening lecture. One of his people, supposing that the omission might have been through forgetfulness, ordered the bell to be rung, and the meeting was held as usual, but without the presence of the pastor. The question was raised by those present, "Shall the meeting be sustained?", and decided in the affirmative. The next Sabbath he again omitted the appointment, and again the bell was rung and the meeting held. On the following week, at the stated church-meeting, he brought the matter before the Church, and asked the opinion of the

brethren on the expediency of maintaining the exercise. All answered in the affirmative, and Mr. Judson frankly acknowledged that he had been in the wrong. From that time onward the meeting was maintained with new life. In reference to this event, he often said that he had, like Washington, gained a victory by retreating.

Section III.

Mr. Judson in Ecclesiastical Meetings.

Mr. Judson was eminently a man of public spirit. His views were not circumscribed by the bounds of his own parish, but he felt a deep interest in the prosperity of all the neighboring parishes and of the entire region, and was ever ready to do what lay in his power to advance the general interests of Christ's kingdom. This trait in his character began to show itself upon his first entrance into his field of labor; and it lay at the foundation of the interest which he ever manifested in the meetings of his own Presbytery and of the Synod of the Western Reserve. These meetings he attended with great punctuality, and took an active part in their deliberations. No one man, probably, had more weight of influence than he on the floor of the Synod. His strength lay partly in his native energy and decision of character, and

partly in the clearness with which he apprehended all the points at issue, and the readiness with which he could present arguments to establish his own views. The following paragraph from the pen of one who was long associated with him in the same Presbytery, well sets forth the elements of his power in deliberative assemblies.

"If there was one mental trait by which he was particularly distinguished above most men, it was the power of seeing almost at a glance the relations and bearings of any question that was under discussion, or of any measure that was proposed for adoption. The rapidity of his judgment was like intuition. Almost equally rapid was his power of combination. He was almost never in doubt how to act in an emergency; but would form a plan and suggest a method of procedure on the spur of the occasion, which would generally prove to be as well adapted to accomplish the object, as if it had been the fruit of long continued study. It was these mental characteristics, combined with a ready command of forcible language, which gave him so much influence in deliberative assemblies. It was found that his views were generally correct: that his plans were suited to the exigencies of the case. These, combined with an open and frank disposition that knew no concealment, inspired great confidence in his opinions and suggestions."—*Obituary Notice by Rev. A. Newton, Ohio Observer, Aug.* 30, 1848.

He carefully avoided wasting his strength and

impairing his influence by the advocacy of measures in which he had no hope of uniting the members of his Presbytery. When he wished to carry any point, his way was to consult privately those "who seemed to be pillars." If he found several opposed to his plan he was not in the habit of urging it. He preferred to drop it, or to wait for a more favorable occasion of presenting it. Herein, as in all his other relations, he had a steady eye to the peace and harmony of God's Church.

As it was his lot to live in times of excitement and division on questions not only of theological belief, but also of church polity and of reform, it necessarily happened that he sometimes found himself opposed on the floor of an ecclesiastical body to men whose views were widely at variance with his own. Such found in him both a very formidable and a very uncomfortable adversary. He was ready to meet them on every side, and the weight of his arguments and influence they had just reason to fear. They knew, moreover, that, when he chose, he could assail an opponent with such a storm of sarcasm as few would care to encounter. It cannot be denied that, on such occasions, he was apt to be impetuous and headstrong. Nevertheless his impetuosity was, in almost every instance, guided by a sound judgment and correct view of the matter in debate, and his warmest onsets had in view the harmony and welfare of Christ's body.

It sometimes happened that he had reason to believe that an opponent concealed his real grounds for advocating a given measure. In such cases he avoided placing himself in a false position by imputing to his adversary a motive which could be easily denied; but chose rather to keep him in his own false position, by meeting him on his avowed ground, and setting forth in various ways its inadequacy. This game he sometimes carried on with great good nature and humor, evidently enjoying not a little the embarrassment which it occasioned.

In the present connection Mr. Judson's relation to the monthly "Ministers' Meeting," held within the bounds of his Presbytery, may properly be noticed. Of this he was a constant attendant, and some of the best articles produced in it were from his pen. In those exercises of the meeting in which he took an interest—such as dissertations, reviews, plans of sermons, and the like—he was peculiarly happy. For exegesis and the reading of the Scriptures in the original languages, he had, for the reason already stated, little relish. In his criticisms upon the performances he always excelled. He had a rare talent of seizing at once upon the subject under discussion, and making happy off-hand remarks upon it. Ordinarily these remarks were in a kind tone, though sometimes his native tendency to bluntness and severity prevailed, and made his criticisms uncomfortable.

His influence in the Ministers' Meeting was great, but it may be doubted whether its reaction upon his own character was not even greater. A well conducted ministers' meeting furnishes a genial and kindly influence, which is admitted by the several members so much the more readily because it is silent and indirect. Mr. Judson was not a man to be compelled to receive influences, when they presented themselves before him with a magisterial air and demanded his submission. But his good sense and clear-sighted judgment made him peculiarly ready to take a good hint that came in an unassuming form. The Ministers' Meeting had a marked effect upon him in respect to his style of preaching. It was, indeed, one of the chief among the causes which operated to recall him from the loose method of preparing sermons, into which he had, at one time, fallen.

In his views of church polity Mr. Judson was decidedly a Congregationalist. The existing ecclesiastical organization on the Western Reserve he regarded as expedient—the best under present circumstances. In the last year of his ministry he commenced a series of articles in the Ohio Observer, which he never completed, designed to set forth and maintain the rights of Congregational churches under this organization. For such a series of articles he thought there was need. To enter into a discussion of this point would be foreign to the design of the present memoir. It

is sufficient simply to say that his object was not to disturb the existing relations of Congregational and Presbyterian ministers and churches to each other, (a thing which, in so many words, he expressly disavowed,) but to show what are the rights of Congregational churches under these relations.

Section IV.

His Efforts for the Young.

No part of Mr. Judson's character is more deserving of commendation and imitation than his anxious and well directed efforts to secure the confidence and affection of the young. Like his father before him, he had a word for every child he met—a pleasant and pertinent word. One he asked concerning his studies; another concerning something that had happened upon his father's farm, or in his father's business; another concerning the health of some member of his family; by another he sent some message; of another he inquired in respect to some report that he had heard of him, with the addition of one or two short remarks. These kind notices of the children of his parish, accompanied with his pleasant tone and open good-natured countenance, thrilled through their bosoms and quickened the blood in their

veins. They did not shrink into some corner upon his approach, but met him with sparkling eyes and smiling faces. He had a peculiar talent for saying things in such a way that children would be sure to remember them. Almost every child in Milan can recollect some striking remark of his.

His laborious preparation for the exercises of the weekly Bible class has already been mentioned. The primary end which he proposed in this was to interest the youth of his congregation, and thus bring them to the knowledge of Christ. To secure their confidence and affection, and keep them within the pale of the sanctuary, that he might thus bring them to the knowledge of Christ, he spared no pains, remembering that what they were his parish would soon be—that, if they should grow up in the fear of God, the Church would go on to prosper and enlarge her borders; but if they should become alienated and withdraw themselves from her ordinances and influences, she must suffer the decrepitude of old age. Nothing struck the mind of the stranger, who had occasion to spend a Sabbath in Milan, more pleasantly than the manifest hold which he had upon the hearts of the young in his parish. To the thoughtful mind no spectacle can be more animating than that of a congregation in which the children are found by the side of their fathers; and nothing more sad than a sanctuary deserted by the youth of the parish. Over the door of such a Church is writ-

ten—" *The glory is departed ;*" and upon her pulpit is inscribed " *Tekel.*" She is gone into anility, and unless God speedily " turn the heart of the fathers to the children, and the heart of the children to their fathers," she will die a natural death. It is with the hope of turning the attention of pastors more earnestly to this point, that Mr. Judson's anxious care for the youth of his parish has been so much insisted on.

The same enlightened concern for the young impelled him to undertake the arduous work of establishing the Huron Institute. We have seen that this institution was brought into existence mainly by his energy and efforts. He himself claimed it as his own child, and his paternity was never denied by any one. It may be added, that he took a fatherly interest in its prosperity, watching over it with constant solicitude, and exerted his influence to bring pupils within its walls. In projecting this Institute, its founders had in view, as we have seen, not only the general education of the young, but especially the preparation of young men for College who had the ministry in view. Such he carefully sought out, and, when he considered them worthy of encouragement, urged them to enter upon a course of education, and assisted them to obtain the requisite funds. As his own pecuniary resources were limited, this was accomplished by the presentation of their claims to such as were able to render them the

needful aid. A large number of men now in the ministry first had their attention directed to it by him.

In his ardor for accomplishing this work he sometimes went too far in the earlier years of his ministry. This he afterwards candidly acknowledged. To one of his confidential friends he said, that he had formerly erred in urging young men forward prematurely; that thus he had encouraged unworthy persons; that his present plan was to set facts before them with plainness and fidelity, and leave them to judge for themselves. When any young man had commenced a course of study, he found in Mr. Judson a kind, though very candid counselor. His excellent judgment, the fertility of his invention in providing resources, and his warm sympathising manner, caused him to be very much resorted to by students in their embarrassments and trials.

When the student had gone from the Institute to the College his solicitude for his welfare remained undiminished. It followed him from the commencement of the preparatory, to the completion of the theological course. "I well remember," says one, "when I thought of leaving the Institution of which he was a Trustee for another where I hoped to enjoy more ample pecuniary resources, how he invited me to sit down with him upon an apple-tree log in full view of the College buildings, and insisted that I must remain, and showed how I could obtain the requisite means. As he thus

conversed with me the tears streamed down his cheeks." His own sad experience of the evils of a defective preparation for College, led him to insist earnestly upon thoroughness in the preparatory studies. When the student had entered College he was strongly opposed to any interruption in his course.

The following statements furnished the author by men who enjoyed his friendship and patronage, and who are well qualified to bear testimony on the subject, may serve as illustrations of what he was accustomed to do for young men who were in a course of preparation for the ministry. The first is from the pen of one who is now a missionary in the foreign field.

"I remember often words of encouragement and incitement to keep me along, when I was almost ready to stop in order to obtain means. Two instances occur to me now. The one was in the second term of my Junior year in College. I received a letter from him saying that he had made up his mind that I must not stop for want of means, and that, if I had no other resort, I might call on him, and he would see that my wants were supplied. The letter contained five dollars, and I made use of the patronage offered several times before I graduated. I think that the amount for which he received a note at the close of my [College] course was not much short of a hundred dollars.

The other instance was at the close of my

second year in Theology. I told him I had no means and could not remain unless I took the aid of the Education Society, which I had never used, and would not begin to use, in the last year of my course. His reply was as usual, 'You must stay;' and to effect this, he borrowed a hundred dollars from one of his parishioners who should wait on me till I could pay it. The plan succeeded, and I completed my regular course.

He was always strongly opposed to any interruption either in my collegiate or theological course. A call upon him during vacation was always attended with pleasant hints relative to my progress in study, or the difficulties which I encountered. A very common reply to my complaint of trouble was a quotation of the text, (always associated in my mind with him,) 'It is good for a man that he bear the yoke in his youth.'"

Another, who is now a useful pastor on the Western Reserve, bears the following testimony.

"In no particular part of his pastoral efforts was Mr. Judson more successful than in looking up young men for the christian ministry. The future supply of the Church with the living teacher, was a subject that pressed with great weight upon his heart. Believing that the present generation of pastors cannot 'continue by reason of death,' he felt it to be an indispensable part of his ministerial duty to do all in his power, to meet both present and future demands. He believed, moreover, that this work would not take

care of itself. Nor, in his opinion, would it be efficiently performed if left to the Church, or to the agents of the great benevolent societies, or even to the officers in our academies and colleges. His conviction was deep and *actuating* that it must be attended to mainly by the pastors of the flock.

And he endeavored to carry out his theory in practice. Hence originated his vigorous and self-denying efforts in founding and sustaining the Huron Institute. The same consideration induced him to suspend his pastoral labors for a time, at the earnest solicitations of the Trustees of the Western Reserve College, to engage in an agency to secure its permanent endowment. While he was an ardent advocate of the cause of education in general, he was still more desirous to furnish the Church and the world with an intelligent and thoroughly trained ministry. When he visited the common school and the Academy, he was accustomed to note the most promising of the youth, and seek occasion privately to urge upon them the claims of the ministry. Many an earnest appeal has he made in the conference-room, in the Sabbath-school, at the monthly concert, and in the sanctuary, to the pious youth of his charge; urging each one to propound the solemn question to himself, 'Ought I not to be a minister of Christ?' Never can I forget the impression those appeals made upon my mind, even while impenitent. He was forward also in urging parents to dedicate their sons to this work. In his pastoral

visits he generally had something to say on this subject.

But Mr. Judson's eye was turned especially to the Huron Institute as his nursery of christian ministers. He knew all its pupils personally, and was generally acquainted with their parentage and early history, and their future plans. More than one entered those walls with the fixed purpose of preparing for business, but left them with a heart on fire for the sacred office, mainly through his influence. In order to gain their confidence, and get a deeper insight into their characters, he would frequently invite them to his study, or take them with him to attend an evening meeting in some distant part of his parish. And the heart that would not open itself and its hidden purposes to his touch was peculiarly guarded.

Mr. Judson had an ingenuity in developing the gifts and graces of his young men rarely equaled. As soon as one professed piety, he was ready with a test by which to try his sincerity. He would call upon him to pray and to speak in public immediately; and enlist him at once in efforts for the spiritual good of others. Some careless companion was to be warned, some prodigal to be brought back to duty, or some Sabbath school to be collected and instructed in a destitute neighborhood. And as the work was laid out, so must it be performed. He was an accomplished logician, who could successfully excuse himself from a mission to which Mr. Judson had appointed him.

In this way was he ever disciplining the pious and hopeful young men of his flock for the service of the Church. And the fruits of his labors are abundant. Probably no pastor on the Reserve has been instrumental, directly and indirectly, of putting so many into the sacred office within the same length of time.

While he was pastor of the Church in Milan, twenty-six young men—all beneficiaries and more or less assisted by him—passed from under his eye to College. Of these nineteen have already entered the ministry, three have died, and the others are yet in their course of preparation to preach the gospel. Very many of this number would have devoted their lives to other employments had it not been for his special exertions in their behalf.

And he did something more than counsel them as to their course of duty. He was always ready to render them all the pecuniary assistance in his power. During the embarrassment of the Education Society in 1837–38–39, many of the beneficiaries were obliged to board themselves in their rooms, and live upon a very spare and stinted allowance. Some subsisted for days together upon crackers alone. The kindness of Mr. Judson and his generous-hearted lady was most conspicuous in those dark days, and prevented many a disheartened student from an utter abandonment of his studies. Scarcely a week passed that did not bring to them some '*material aid and comfort*'

from the parsonage. Sometimes it came in the form of provisions sent to their rooms. At others they were invited, either collectively or individually, to partake of a gratuitous meal prepared for them in his own house. And he did quite as much by his counsel on such occasions to inspire the soul with a purpose to persevere in the good work, as he did to refresh the body by the staff of life. If he heard of one who was about to 'give up the ship' because 'the wind was so contrary,' he would seek an interview with him at once, for the purpose of persuading him to continue his struggle a little longer, assuring him that the 'darkest hour was just before day.' He would narrate his own severe but successful contests with pecuniary embarrassments. Then he would disclose some plan he himself had already formed to render the young man aid. Either he had made arrangements to take him into his own family and give him his board; or he had enlisted some wealthy friend in his behalf; or some neighboring parish had agreed to support him through his entire course of study; or some lucrative situation had been secured, in which the young man could save enough in a few weeks or months, to enable him to pursue his studies again without difficulty. No way was so strait and perplexing but Mr. Judson could foresee a hopeful egress. His plan did not always succeed—but when it did not—which was rare indeed—it was a safe bridge over a present difficulty.

The following is a speeimen of his ingenuity in devising sehemes of support for the indigent student. In the spring of 1839, on a dark foggy morning, two of the disheartened beneficiaries, who, I believe, were on the last year of their preparation for College, called on Mr. Judson, to ask his opinion in referenee to relinquishing their studies. After a very minute but delieate investigation of their eireumstanees and feelings, he said he had a proposition to make, but that they eould do as seemed best about aeeepting it. Said he, 'I have a pieee of very rieh bottom land on the run baek of the Institute; and I will give you the use of as mueh of it as you have a mind to spade up and plant with sugar beets. This business, you know, is getting to be quite eommon and bids fair to be very profitable; and who knows how mueh you may make this summer in this way? All your outlay will be for the seed, as the labor can all be performed by yourselves, without any interferenee whatever with your studies. And, in addition to the money you will probably get for your beets, you will reeeive a still greater advantage from the regular exereise it will afford you.' The proposal appeared to be both generous and wise, and was eheerfully aeeeded to. When the proper time arrived, the ground was staked out, thoroughly spaded, and planted. Morning by morning eould be seen the two young men delving away in the beet-pateh. Sometimes the dews of evening would distil and mingle with the sweat

of their persevering, but hopeful toil. Not unfrequently Mr. Judson himself was an eye witness to the laborious faithfulness of his two young friends, being always ready to drop a word of approbation and encouragement; manifesting as much interest in the enterprise as he would if the profits were to be all his own.

Time passed on. Soon after the beets were up a drought set in which continued to the end of dog-days. And so hot was the summer, and so scorching were the winds and scanty the rains and dews, that the bright vision of the beet speculators began to disappear rapidly. It continued to vanish away, until it was so nearly dissolved that Mr. Judson's old cow finally disposed of the beet crop, root and branch, in one or two meals without any difficulty. Both parties were greatly disappointed in this unlooked for result, but I do not know that any very serious consequences followed. Mr. Judson lost the use of his ground, and the two students their beet-seed and hard labor. But it was by no means a bootless experiment. That beet-patch was the 'crossing the Rubicon' to the young men, and to Mr. Judson was a satisfactory test of their grit and willingness to help themselves, which probably was *one object* he had in view in making such a proposal. Having found them faithful in a very little, he deemed them worthy of much, and ever after was incessant in his acts of kindness to them through the whole of their studies. Both of them entered College,

pressed their way through, in the face of much pecuniary embarrassment, have since studied theology, and are now in the ministry. If they ever do any thing to honor God and save souls, very much of the credit will be due to Mr. Judson and the beet speculation. Many other facts of a similar character could be related, bearing upon the same traits of his character, did time permit. But this one must suffice.

Should every minister imitate Mr. Judson in this respect, how long would it be before the halls of our colleges and seminaries would be filled with candidates for the sacred office, and all the destitute portions of our land be blessed with the labors of the living teacher of the holy gospel? Is it not reasonably expected and demanded of such as shared so liberally in his benefactions, that they will follow him in this part of their ministerial labors?"

Another still says:

"My personal acquaintance with Mr. Judson was only during the time of my stay at the Huron Institute, a term of two years. On my first visit at his house I was not decided to take a collegiate course of education, having been advised by my pastor to take a partial course. Mr. Judson inquired my age and my means, and somewhat of my ability; whether I could study hard and long. He said my means were not sufficient, but by aid from the Education Society I could get through, and the course he advised was that of a thorough

collegiate education. He said my age was about his when he entered upon a course of education; though rather old it was no objection. Then he went on to give a condensed biography of himself, and this he did in such an animated way and with so much enthusiasm, that when I turned to leave I soliloquized thus: Well, if Mr. Judson, a man of such influence and power, was, at my age, as he says, such as I am, why may not I, at Mr. Judson's age, be as useful as he? If a man can, by labor and perseverance, thus rise through all sorts of difficulties, and become a man of such extensive usefulness, may not I by the same course at least hope to accomplish something? What man has done, man can do. A new thought crowded on my mind. It was that a man could and must make himself. Hope rose high.

It is my wish, as one point of usefulness of your memoir, that you make prominent the state of Mr. Judson's mind when he entered upon his studies, point out the difficulties he surmounted, mark accurately his mental progress, tell when, where and how he met and vanquished obstacles. In my opinion it will do more to inspire, encourage, and sustain the christian ministry in all its primitive devotion, earnestness, boldness and loftiness, to present in its fulness this one living example, than would whole volumes of theories. He managed to get young men into a course of study by *his own* example. He helped them through their difficulties by *his* example—he encouraged them by

his example. The recital of his own history, told in the simple, graphic style of Homer's Iliad, inflamed the mind of every young listener, and awakened longings for powers of usefulness. His story always showed how power was gained, by resolution and perseverance in overcoming difficulties; how man grows, how he becomes strong. The means of success were no longer dark or doubtful. His own history showed one just where and how to labor. Hence his success in getting young men through a thorough course into the gospel ministry.

Another element, which tended greatly to encourage and fortify young men in their progress in study, was his decided religious influence. If a young man, a professor of religion, came to the Institute, and was not seen in his place at the prayer-meeting, Mr. Judson would ask the reason, and he would press the young man's conscience till his place was regularly filled. And he was not permitted to sit as an idle spectator; he must have something to do; he must pray at the prayer-meeting, and he must get up and (as Mr. Judson used to express it) 'not make a set speech, but tell some simple truth.' If a student at the Institute did not work he was sure to meet with Mr. Judson's cutting rebuke. And he never spared a troubled conscience. I have seen young men cut down and then hewn in pieces. In this respect Mr. Judson showed no mercy.

Mr. Judson went further. On the Sabbath his

eye was on the congregation. If he saw a member of the Institute, whether a professor or not, hold his head down or show any want of attention, (and listlessness was least to be expected in one of his discourses,) that person was sure to have some cutting question asked him by Mr. Judson the next time they met; and, as he lived just across the way from the Institute, the inattentive one did not usually escape longer than till Monday or Tuesday.

Mr. Judson's rebukes were very severe, yet administered in such a way as not to give offense.

Dec. 6, 1843, he gave us a lecture at the Institute, and took for his theme, '*The inducements to a thorough education.*' In it he spoke much of Roger Sherman, how he overcame his difficulties; how every one is self taught; how long and hard study makes a strong man; how the secret of progress and success in learning is to take every thing thoroughly; how important is thorough discipline of mind; how one must learn to think, and think closely and accurately and consecutively. These points, presented in Mr. Judson's own style, made a good impression, and some half a dozen of his listeners have since graduated at the Western Reserve College."

Mr. Judson had no children of his own. He often received as inmates of his family for a longer or shorter period the children of others; and over such he watched with truly parental solicitude.

He commonly had also some boarders in his family who were in attendance upon the Huron Institute. Of those who thus came more immediately under his influence it has been remarked that an unusual number became Christians, and Christians too of that class who did not go back into the world.

He had a jocular turn of mind in which he sometimes indulged himself with his young friends. But if any, presuming upon their familiarity, attempted to practice upon him their witticisms, they were soon made to understand that in this business the personation of the active voice belonged to him, and of the passive, to themselves. A dignified silence, or a grave question to a third person on some topic as far removed as possible from the matter on hand, was among the ways in which he conveyed to the offender the hint that he did not place him on a level with himself. Even his intimate friends and equals understood well that it became them to be very careful in this matter.

It remains to consider Mr. Judson's efforts for the young in connection with the Western Reserve College. He had not the honor to be numbered among its founders and pioneer patrons. The subscription list was opened in 1823, before its location in Hudson, under the agency of the Rev. Caleb Pitkin, and it was prosecuted for the

space of six years before he came upon the ground. His earliest recorded donation to the College was in 1831. He does not appear to have become deeply interested in its affairs till about the year 1837. From that time to the day of his death he was numbered among the warmest and most efficient friends of the Institution. Of his election, in 1842, to the office of a Trustee, and his temporary agency the following year mention has already been made. But it may be proper here to review the results of his labors for that Institution.

And first of all it may be confidently affirmed that no pastor on the Western Reserve was the means of directing so many young men to the College for an education preparatory to the work of the ministry. One of these, to whom the author made application for an expression of his views on the subject, answered, briefly but very comprehensively, "If it had not been for Mr. Judson, I should not have been here." So might other ministers at home and in the foreign field answer. It was by his agency that their thoughts were turned towards the work of the ministry, and their steps directed to the Western Reserve College. For accomplishing this most desirable end he had already provided, in the Huron Institute, in which he ever had a paramount influence, a most efficient instrumentality.

Then again his influence in behalf of the College in his own congregation, and throughout the

whole adjaeent region was most happy. Well knowing that knowledge and mutual intereourse lie at the foundation of true affeetion and interest, he was at pains to introduee the offieers of the College to the aequaintanee of his people, by means of addresses and eourses of leetures. They were sure ever to meet with a generous reeeption, and the mutual acquaintance thus formed was produetive of the happiest results. It was not by some lucky eontingeney, but through the influenee of his long eontinued and judicious labors, assisted by men of his own spirit, that, in the late effort to endow the College, so rich a harvest was reaped from Huron and Erie eounties. He had, indeed, gone to his rest. But his spirit, like a good leaven, had diffused itself throughout the region. The title of "*Judson Professorship*," given to the Professorship raised in these two eounties, is not an empty name. Its meaning is that to influenees which emanated from him the College is, under God, principally indebted for its suceess in that effort. Now that he can no longer be present in person, he still helps the Institution through the good influences in its behalf of which he was onee the centre; and so long as there shall remain a breast inspired with his spirit, so long will there be one to pray for the prosperity of the Western Reserve College, and to help it in its neeessities.

Section V.

His Position in regard to Questions of Reform.

We have seen the decided stand which Mr. Judson took on the subject of temperance very early in the history of the temperance reformation, while he was yet employed on his father's farm in Woodbury. It would be superfluous to add that this cause ever found in him a stanch and efficient advocate.

His love for the colored race was sufficiently manifested by his laborious efforts for their intellectual and spiritual welfare during his collegiate and theological course. He was one that loved the children of Africa "not in word neither in tongue, but in deed and in truth." For noisy demonstrations of his regard for their welfare he had no relish. He chose the more excellent way of doing them good as he had opportunity, in a quiet and unostentatious form: and yet he did not shrink from a public avowal of his relation to them when he judged it necessary. On the occasion of the final emancipation of the people of color in the State of New York in 1824, the colored congregation in New Haven celebrated the event by a public procession. One of the teachers in the Sabbath school was unwilling to appear with his pupils in this formal manner; but Mr. Judson marched at the head of the procession by the side of Mr. Joce-

lyn, because he thought it right on such an occasion to let his position in the colored congregation be known.

When the anti-slavery sentiment of the North began to embody itself in the form of abolition societies, he made a very characteristic remark—that he believed he should be an abolitionist if he was not afraid of running mad. The remark was made in view of the extravagance of some of the leaders. He did become a warm abolitionist, was a member of the Huron County Anti-Slavery Society, and occasionally delivered anti-slavery addresses, but he took care to keep his senses and his independence too.

He went very heartily with the Abolition Society until the proposal was made by the leaders to give it a distinctly political aspect. The first movement in his region in this direction was at an anti-slavery meeting held in the Huron Institute about the year 1836. A resolution was introduced that candidates for office should be publicly questioned respecting their views on the subject. A warm debate ensued, in which Mr. Judson earnestly opposed the measure, as giving to the Society a political aspect, and declared, with no little heat, that if this principle was to prevail he had done with the Society. It did prevail, and he was as good as his word, for he never afterwards attended its meetings.

The principle which he ever strenuously advocated in regard to all voluntary associations for

moral reform was that they ought to stand upon a purely moral basis, and not to invoke political aid for the accomplishment of their objects. That the people, acting in their proper capacity as citizens, may lawfully legislate in respect to slavery or any other political evil, he did not of course deny. But he insisted that voluntary societies proposing to themselves a moral end, should rely on moral means alone. His argument was that a resort to political aid tends to corrupt the purity of these societies, and convert them into engines for the use of political hypocrites. This principle he applied to all voluntary associations—for temperance, for anti-slavery, for the suppression of Sunday mails, etc. On this ground he refused to sign a petition to Congress against Sunday mails. Many of his brethren thought that in this matter he went to an extreme. It has been the aim of the author to state his position correctly, and leave it to the judgment of the reader.

In all questions of moral reform Mr. Judson was disposed to go beneath the surface and look at the reality. He would not assent to measures which he believed to be wrong because their advocates marched under the banner of freedom, and might, perchance, apply to him the epithet of "pro-slavery." Nor would he put up at a hotel because its front was labeled "Temperance House," unless it was in other respects worthy of patronage; for he did not believe that the landlord had a right, under color of keeping a temperance house, to put

him off with poor accommodations. Having occasion one morning to stop in his carriage before the door of a "Temperance House" where he had *not* staid the preceding night, (having been entertained at a private house,) the landlord, who suspected him of being hostile to his establishment, improved the opportunity to deliver to him a lecture on the impropriety of his course. Mr. Judson listened with dignified silence till he was pleased to bring his homily to a close. He then said, "I do not know that I have any thing to say in reply: good morning, Sir:" and, with a formal bow, drove off.

CHAPTER IX.

HIS LAST SICKNESS AND DEATH.

Till the twenty-second year of his age Mr. Judson worked on a farm. During this period his health was good. The change in his habits when he commenced the work of preparation for the ministry operated unfavorably to his health. In the College and Theological Seminary he was pale, thin, and dyspeptic. He was through his whole life subject to severe attacks of sickness, particularly when traveling. From irregularities in diet he suffered much. We have seen how his health was completely broken down during his Sabbath School agency in Ohio, and how, immediately upon his arrival in Milan, he was seized with chills and fever, from which he suffered all the following winter. After his recovery from that attack he enjoyed better health, and the tendency in his constitution to corpulency began to manifest itself. From excessive lifting on one occasion during the erection of the Church, he injured himself greatly, and was laid aside several days with

a severe pain in his right side. After that event he was never able to endure severe exercise.

Mr. Judson was fond of gardening, and the cultivation of his house-lot, upon which he bestowed much care, afforded an agreeable and exhilarating exercise that was greatly conducive to his health. But, for the two years preceding the fatal attack which put an end to his public life, he labored but little in his garden, while his toils in his study and parish were increasing. He was naturally of an apoplectic make, and had now become quite corpulent. Premonitory symptoms of apoplexy began at this time to show themselves. For many months he complained of a constant ringing in his ears and flashes of light from his eyes. On one occasion, while at table, there was a sudden rush of blood to the head with dizziness and blindness. This occurred but once, and its duration was very brief. Yet so well convinced was he of the nature of this and of the other symptoms, that he had begun to read and make investigations in reference to the disorder which they foretokened.

It is greatly to be regretted that, aware as he was of the danger which threatened him, he did not relax his mental, and increase his physical labors. But he had commenced a course of lectures on the Evidences of Revelation, to the preparation of which his whole soul was given. He had succeeded in awakening a deep interest in the subject, which he felt himself fully committed to sustain. The preparation of these lectures was to

his mental powers very expensive and exhausting, requiring much reading and careful investigation. To a friend he stated, just before the attack of apoplexy, that his sermons on the Evidences of Christianity cost him more than double the labor of his ordinary discourses.

While thus severely taxing himself with his preparations for the pulpit, he received an invitation, in November 1847, to deliver an address before the Young Men's Library Association in Cleveland. Such an opportunity to exert a good influence in behalf of young men he was not the man to let pass unimproved. Upon a short notice he prepared an address with great care and labor. While he was in Cleveland, it was noticed by his friends that he was oppressed with an unusual lethargy. He returned to Milan on Saturday with no preparation for the ensuing Sabbath. He had announced a special subject in his course of sermons, and he could not admit the thought of disappointing the congregation. He wrote till after midnight, lay down and slept two or three hours, and then resumed his toil, completing his discourse just before the hour of meeting. This imprudence was the more remarkable, when we consider that the symptoms of apoplexy had been so plain that he himself had expressed his apprehension of an attack.

It was on the afternoon of Sabbath, the 19th day of December, two weeks after this extraordinary effort, and while he was engaged in the

prayer before sermon, that the attack came on. His voice suddenly ceased, and he fell forward with a groan upon the pulpit. The loss of consciousness was but brief, and he was able to walk across the street to the house of Dr. Galpin.

Of his own choice he now put himself, contrary to the advice of his physicians, upon an extremely low diet. This he did from the impression that his life depended upon it, as he had constant apoplectic symptoms, such as a pressure on the brain and ringing in the ears. Meanwhile a journey to the eastern states, including a visit to Woodbury, his native place, had been projected, with the hope that he might derive benefit from it. About the middle of May, after he had commenced this journey accompanied by Mrs. Judson, the apoplectic symptoms suddenly ceased, and signs of a vitiated state of the secretions of the liver appeared. It was manifest that the brain had been relieved at the expense of the liver and digestive organs. It was the opinion of his physicians that the disorder which now began to show itself, and which soon put an end to his earthly existence, was a schirrous affection of some internal organ, probably the liver. To affections of this kind there was a predisposition in his family. His brother Benjamin died of a similar difficulty. He prosecuted his journey to the East and visited his native home.

From Green's Farms he wrote, June 22, 1848, to Dr. M. Stuart of Milan, as follows: "So far as

my head has been concerned, I could, for the last three weeks, have preached; but such has been my general debility that I have scarcely felt able to walk half a mile, and that at an exceedingly moderate gait. This state of health has kept the future, so far as this world is concerned, quite veiled." After detailing his distressing symptoms, he goes on to say: "I must beg of you not to infer from all this tale of woe, that I have been dispirited or gloomy. I believe I have been cheerful as usual, except at those periods when my sufferings have been such as to prostrate strength and spirits together. I think my protracted prostration has made the world look more worthless than ever before, and yet I cling to it. I should like yet again to preach in my Master's name, and on his behalf, but I will not complain, though he slay me. * * * I can say nothing definite about a return. I wish to give a fair trial to the climate; but, if I do not gain soon, I shall undertake a return. I had rather be sick and die in Milan, than in any other spot on earth."

His journey to the East was attended with no apparent benefit, and he returned to Milan on the 18th of July in a state of extreme debility and suffering.

Such was his prostration at one time during his stay in Woodbury that he well nigh despaired of ever returning home. The apprehension of dying at a distance from his beloved people in Milan was to him a cause of great uneasiness; and, after

his return, he frequently expressed his devout gratitude to God for the privilege of spending his last hours in the bosom of the congregation to whose spiritual good he had so many years devoted himself.

His disease progressing rapidly, soon assumed its final form, that of abdominal dropsy, and it was manifest that all hope of a favorable issue was at an end. It remains to consider the closing scene in his life. The following extract from the sermon preached by the Rev. A. Newton on the occasion of his funeral, well expresses the character of this. "The last hours of Mr. Judson were in beautiful harmony with the whole tenor of his life. His was a religion of deep-seated principle, resembling the equable flow of a majestic river, rather than the fitful impetuosity of a mountain torrent. His dying conduct, like his living, bore the impress of holiness to the Lord. There were no raptures—no ecstasies—but a calm confidence, a peaceful trust in God. His spirit obeyed the divine will as the law of its being—abased itself before the infinite purity of the Divine majesty—manifested its adoring gratitude for redemption, and its self-renouncing faith in the Redeemer. These, as they were the elements of his piety, and its grand characteristic in life, were conspicuous in death."

During the whole of his last sickness his sufferings were great and unintermitted. He never seemed to have a moment's ease. Yet of these

sufferings he was never heard to complain. He spoke of them with cheerfulness, as those which his heavenly Father had appointed him to bear in order that he might be delivered from the body. To Mrs. Judson he remarked, that they were just such sufferings as he had anticipated—that many of his family had suffered in the same way before him. With reference to his languishing condition, with the certain prospect of death before him, he once said to Mr. Newton: "Since I have been sick, perhaps no human language can better express my feelings than Toplady's hymn," the first verse of which he repeated:—

> "When languor and disease invade
> This trembling house of clay,
> 'Tis sweet to look beyond my pains,
> And long to fly away."

He added, "I would except the word '*long*,' and substitute for it *wait:* for it would seem presumption, in one so much encompassed with infirmities as I am, to *long* to fly away."

Of death he ever spoke with entire composure as of a journey to his heavenly home, expressing a humble but firm hope of his interest in Christ. As he was looking through the window one morning at his garden, about a week before his death, he exclaimed, "How beautiful!" A friend said, "Do you not regret to leave it?" "Oh no," he replied, "I feel that I am letting go of earth." During the progress of his disease, Dr. John Delamater of Cleveland visited him, and, with his usual

frankness, communicated to him his view of his condition. His wife's mother coming in soon after the doctor's departure, he took her hand with a placid countenance, pressed it tenderly, and said, "Well, mother, Dr. Delamater has just left. He says there is nothing that can arrest the rapid downward course of my disease; and I think I can say, 'Even so, Father, for so it seemeth good in thy sight.'" Seeing one day his wife in tears, he said tenderly, "I have all the joy, you have all the trial of this separation." A friend, before praying with him, had read to him our Savior's last prayer for his disciples. After he was gone he said to Mrs. Judson, with eyes filled with tears, "What a privilege to have been included in that prayer!" His oft repeated declaration to his friends was that he found the gospel which he had preached to others fully adequate to meet all his wants. "I never realized so fully before," he said, "that there is 'none other name under heaven given among men, whereby we must be saved.'"

In reviewing his ministry he said, "I felt reluctant to commence a course of study for the ministry, on account of my advanced age. I did it at the earnest request of my father. I have been twenty years in that office, and that, I suppose, is as long as the average life of ministers. So far as labor is concerned, I have nothing to regret. I have done all I could. But the manner and spirit in which this work has been performed have fallen far below what they should

have been. How much have I to regret in that respect!

The parting intercourse of a faithful pastor with his people is of a high and holy character. As the lamp of life grows dim and begins to flicker, the flame of his affection for them kindles into new purity and splendor. His love for them has taken hold of eternity, and it is natural that, as he draws near to his heavenly home, he should think much of those whose preparation for the same blest abode has been the very scope of his ministry. Nothing in the closing scene of Mr. Judson's life is more touching than his affectionate regard for the members of his congregation.* The little strength he had to spare he spent in conversing with them as they called upon him. Upon them all he urged faithfulness in the discharge of their christian duties, varying his exhortations according to their different circumstances and relations, and he hardly ever failed to add an earnest exhortation to "keep the unity of the

* Since writing the above the author has met with the following just and beautiful reflection, in the Memoir of Dr. William Gordon, published by the Presbyterian Board of Publication. It is here inserted as applicable, in the fullest sense of the words, to the last days of Mr. Judson's life.

"There is a sad satisfaction in a deliberate farewell previous to a long separation, the loss of which is the greatest evil connected with the sudden death of a Christian. But this privilege was fully enjoyed in the present instance, and a rich legacy of love and piety bequeathed to survivors, more precious than any worldly wealth."—*Triumph over Death*, p. 86.

spirit in the bond of peace." These words were constantly on his lips. Of the unconverted in his congregation he said, "My preaching to them is done." When they entered his room he generally addressed them to the following effect; "I commend to you the gospel of Christ: it sustains me now."

To his brethren in the ministry, to his people, and to the youth of his congregation, he sent by Mr. Newton his dying messages.—"Tell the brethren of the Ministers' Meeting and of the Presbytery that I thank them for the confidence they have reposed in me: I have loved to labor with them, and to be associated with them: tell them to be earnest, *earnest* in the work of the Lord. Express to my people my dying obligations to them for the long continued confidence and love which they have manifested towards me, notwithstanding my many infirmities. If I have been in any degree useful, I owe my usefulness in a great measure to the manner in which the Church has stood by and sustained me. Remember me affectionately to the youth of the congregation, and say especially to the young members of the Church that I honor them for their constancy and faithfulness in Christ's service. Tell my congregation to prepare to meet me at the judgment-seat of Christ. Say to all that the great truths which I have preached to them sustain me now, and are completely adequate to all my wants. I am satisfied that the views I have entertained,

in regard to both doctrines and measures, are substantially correct; and the errors I have combatted appear to be magnified rather than diminished."

Earnestness in the work of the ministry was a theme much upon his lips when conversing with his brethren. The following words, addressed to one who had but just entered upon that holy office, are very characteristic of his own spirit. "Be a man: be an earnest, *earnest* man. Make your people feel that you love their souls. One earnest heart is worth more than a hundred drones. You have just entered on your course: you have fallen on times of commotion and trial. Don't spare yourself: *don't spare yourself.* Some men wear themselves out early, but they accomplish more than those that live longer. Be an earnest, faithful minister of the gospel of Christ."

Respecting his successor in the pastoral office he felt deep solicitude, and recommended confidentially to some of his people the brother who succeeded to his place.

On the Thursday evening preceding his death, a severe paroxysm of his disease came on, and he was thought to be in a dying condition. He called together the members of his family, took his leave of them, delivered to them his parting messages, and closed with a prayer for himself ending with the stanza—

> "Jesus, to thy dear faithful hands
> My naked soul I trust:
> My flesh is waiting thy commands
> To drop into the dust."

Yet he revived a little, and lingered through the remainder of the week. On Saturday, about noon, a great change was apparent, indicating his speedy release from the body. At this time he was resting in a nearly upright position, supported by pillows. To Mrs. Judson he said, "Lay me down," and, when this was done, added, "How blessed it would be to pass away now!" On Sabbath morning, about four or five o'clock, his wife said to him, "We do not think you will live long." He replied, "Well, God will do right." She then asked him if he was able to have any distinct thoughts of God and Christ. He answered, "Not many;" but added, "Jesus Christ has been a precious Savior to me." These were his last words.

It was the 20th of August, a calm summer's morning. The sun had newly risen upon the earth in his brightness and glory, ushering in another day of holy rest, such as he had been wont to devote, at this very hour, to the work of preparing for each of his flock "a portion in due season," when, without a struggle or a groan, his spirit passed away to him who gave it. The solemn peals of the bell spoke to the heart of each person in Milan. They told the community that it had lost the first man of the place for efficiency and usefulness. They told his anxious waiting people that they were now "as sheep without a shepherd." They told the impenitent of his congregation that his labors for their salvation had closed forever.

On the afternoon of the Monday following, the last office of love and respect was performed towards the remains of the deceased. Ten or twelve of his brethren in the ministry walked by the side of his bier, and thought of the seasons when he and they "took sweet counsel together, and walked unto the house of God in company." Of all his class-mates, numbering, twenty-two years before, one hundred, the writer of this memoir alone was permitted to see his clay deposited in its final resting place, "dust to dust, ashes to ashes," till the resurrection of the just.

CHAPTER X.

GENERAL ESTIMATE OF HIS CHARACTER.

It remains to give a general estimate of Mr. Judson's character. The materials for this are to be sought in the preceding chapters. These should contain, directly or by inference, all the traits which are here combined into a whole. In this concluding part of the work, then, some repetition is not only allowable, but necessary.

When we consider the elements which go to make up a strong character, we shall always find, along with others of a subordinate nature, the three following—capacity of deep feeling, tenacity of purpose, and strength of intellect. The former of these is necessary to give motive power. No man accomplishes any arduous and difficult enterprise without the capacity of throwing his whole soul into it, and being borne forward by a strong and steady tide of excitement—excitement that may be indeed calm, because it is uniform, but which is, nevertheless, of the nature of an engrossing passion. We frequently meet with men of

good intellectual endowments, who seem to be capable of accomplishing something valuable for mankind, could they but be aroused to energetic action. Of such, a common remark is, "What a pity that persons endowed with such good parts should be so indolent!" But this excitability needs to be sustained by tenacity of purpose; in other words, by a strong and determined will. Otherwise we shall have a fickle man, given to perpetual changes; to-day, all absorbed in this project, to-morrow, abandoning it for another. Such an unstable mind can achieve nothing great. It is further manifest that both excitability and strength of will must be under the guidance of a clear and vigorous understanding, else they will be only blind impetuosity and narrow-minded obstinacy. We frequently meet with persons abundantly supplied with these two latter qualities, but without the compass of intellect necessary to guide them to valuable results. The intellect, again, has two spheres, that of abstract principle, and that of actual life. According as the one or the other of these prevails, we shall have a philosophical or a practical turn of mind.

If now we inquire after the combination of these elements in Mr. Judson's mind, we find that he had, in the first place, *great motive power.* This his physical constitution indicated. He possessed what is called the nervous-bilious temperament. In person he was below the ordinary stature, with a large head, short thick neck, thin

light hair, light eye full of vivacity and varied expression, and a pale marble complexion. Upon their first introduction strangers were apt to be disappointed in his appearance, for it was not remarkably graceful and imposing: especially was this true in his earlier years, when he was gaunt and thin, with a very youthful look. But no one could be long in his presence without discerning that he possessed great force of character. His feelings welled up strong and copious from a deep reservoir within. Of whatever enterprise he took hold it was with a strong hand, and he gave himself up to an engrossing interest in it. He was like a ship under full canvass before a strong breeze, that cannot be readily stopped or turned aside in its course by any outward force. Hence his impetuosity. To those who found themselves opposed to his views and plans this was an unpleasant trait in his character, and even his best friends were often made uncomfortable by it. Yet it should be remembered that without this impetuous spirit he would not have been fitted for the rough encounters assigned to him in the field of his labor. With less warmth of temperament he might have been more bland and courteous as a companion, but he could not have been, as a public man, so efficient.

Mr. Judson's impetuosity of character made him impatient of every thing like stagnation in his parish. He was not the man to settle down in quietude, and let matters take their course. If he

could not see his Church advancing in numbers and in piety he had no rest. This is strikingly manifest in his communication to the deacons, to which allusion has already been made. After an enumeration of the signs of declension, of which the last named are that "the members of the Church are diminishing and no sinners are converted," he adds,—"This state of things has for many months filled my soul with anxiety and distress. My nights have been sleepless, and I have wet my bed with tears. You cannot but know, as well as myself, that my preaching and labors are productive of no good. I have done what I could to arouse the Church the winter past, but it is too apparent to need notice from me, that I have had almost no co-operation, even from those on whom I had a right to lean for help." We have seen that his dying testimony to the co-operation of his Church was highly honorable. But when this letter was written it was a time of general apathy and inactivity, and this his sensitive spirit, ever on the reach for progress, could not bear. It disquieted him so as to lead him to request that measures might be taken for a dissolution of the pastoral relation existing between him and his people.

If Mr. Judson's motive power was great, so also was his *tenacity of purpose.* Hence he was a very decided man. He was capable not only of embarking warmly in an undertaking, but of persis-

ting in it, and pursuing it steadily year after year. Of this the preceding pages furnish the proof, and no other proof is necessary. The same strength of will appears in the fact that he did not readily yield his opinions to those of his brethren. When he had formed a judgment (which was very apt to be right) he stoutly maintained it against the opposing judgments of others; or, when he had no hope of carrying his point, he waived discussion upon it, while he did not abandon it. The changes which his views underwent on some important points were always gradual. They were the results of his own observations and reflections, aided by the indirect influence of his intercourse with other minds. For example, he went into the system of protracted meetings with great ardor, and for a time, he was much engrossed in them, and managed them with no little success. Afterwards he began privately to express to his confidential friends doubts respecting their further utility; next he took with respect to them the attitude of inactivity; and, finally, that of open disapprobation. Changes in his views were generally after this fashion. His impulsiveness sometimes led him to take up a plan hastily, but he never abandoned it in haste; nor, while engaged in the full pursuit of it, was he apt to treat with much deference the objections which others urged against it. But, after he had abandoned it, he would frankly acknowledge that he had been in an error.

Mr. Judson's *intellectual powers were of a high order*, and their sphere was the practical rather than the theoretic. For philosophical investigation and analysis he had no relish. He was neither a maker nor a combatter of metaphysical systems. His field was the world of actual life, and here he manifested uncommon rapidity, correctness, and comprehensiveness of judgment; discerning the various relations and bearings of a subject under discussion as soon as the facts were placed before his mind, so as to be able, with great promptness, to propose a plan and sustain it by valid reasons. It was this capacity of rapid and correct judgment, united with his peculiar energy and decision of character, that gave him such pre-eminence in deliberative assemblies. Men had learned from experience that his opinions were generally correct, and that he would adhere to them with tenacity, and sustain them with ready argument. And here it is pertinent to remark that his judgment was pre-eminently of a *positive* character. He was not the man to throw cold water upon the undertakings of others, while he himself maintained an attitude of inaction. On the contrary, his mind was, in an eminent degree, inventive and fertile in expedients. In any emergency he was among the first to propose a plan, and his plans, commending themselves by their simplicity and feasibility to the good sense of others, were very apt to prevail.

In nothing were his judgment and skill more

conspicuous than in his *capacity of gaining access to the minds of others*. He had a deep insight of the springs of human action, and was able to operate upon them with great success. All set and formal modes of approaching men he avoided, and varied his manner of address to suit circumstances and characters. Of this trait sufficient notice was taken when his character as a pastor was under consideration. But it may not be improper to add here a suggestion on the importance of a minister's making the human heart and the means of approaching it an object of earnest and prayerful study, since a failure in this respect is most calamitous. A stiff and formal way of addressing men on the subject of their spiritual interests, which knows no variation for either age, character, or office, is a serious drawback to a pastor's usefulness; while felicity of address (which must always have its foundation in a knowledge of the human heart) is a perennial fountain of influence. How much was accomplished in this way by the subject of the preceding memoir, will be manifest to the reader.

Mr. Judson had *talents for business* that were rarely excelled. He was wise to plan, and with this wisdom he united great energy of purpose and promptness of execution. Whatever he did, he did strong. "I remember," says a former member of the Presbytery of Huron, "a very unequivocal token of respect paid to brother Judson's

talent of dispatch. At a meeting of the Presbytery in Berlin, it was desirable, for some reason, to have the business of the meeting carried through with as much dispatch as propriety would admit. It was the meeting at which a Moderator was to be chosen for the year, and although brother Judson had been Moderator for the year past, he was, I think, unanimously reappointed. * * * I do not know that such a circumstance ever occured before or since in that body. It was a spontaneous and unpremeditated tribute of respect and confidence to his business tact." Of his superiority in this respect no better proof is needed than the fact that men of business in Milan were much in the habit of resorting to him for counsel. There are few men in that place who did not esteem it a privilege to avail themselves of his excellent judgment and practical wisdom when engaged in difficult enterprises. One who had his confidence from the first and knew him thoroughly uses the following language respecting him. "I have heard Judge Choat say that he would give more for his judgment in respect to any new improvement than that of any other man he knew. The same was my opinion. The moment he looked at my 'reaper' he said, 'That tool will be worth half its cost to you every year.' His judgment proved to be correct." Another says of him: "In any business which he undertook he had few equals. In helping young men forward he was very useful, being fertile in re-

sources. Whatever needed to be accomplished, he devised ways and means to bring it to pass. This was a striking trait in his character."

Some subordinate but striking traits in Mr. Judson's character remain to be considered. One of these was his great *plainness of speech*, proceeding, too often, to an unpleasant bluntness. This, as he himself affirmed, he inherited from his mother; and it is not a little remarkable that it was sometimes exhibited, in its most naked form, upon his first introduction to strangers. Instances are known of his giving unnecessary offense in this way in a first interview, for which, in subsequent interviews, he took no little pains to make amends, not by a direct apology, but by a kind and conciliatory manner. The offense was given not through defect of judgment (otherwise than as inconsideration is always ill-judged) but from heedlessly yielding to the impulse of the moment. The reparation was considerate, and, in most cases, remarkably effectual. He had indeed rare skill in making peace with those to whom he had given umbrage. Striking cases could be mentioned of his overcoming the dislike of such. It was his way to treat those whose feelings towards him he knew to be cold as though nothing had happened.

His *generosity* was known and admitted by all. No man had a more profound abhorrence of whatever borders upon meanness in pecuniary transactions. In the earlier part of his ministry he seems not to have had a fixed salary. He took what was given him, and a considerable part of it was in produce, or, to use the expressive term of the region, "*dicker*." To this he always allowed the subscriber to set his own price. If remonstrated with on the absurdity of taking oats at thirty-seven cents per bushel, when the market price was thirty-one, he would reply, "*Higgling destroys a minister's influence.*" That the maxim was true must be conceded; and it furnishes a strong argument against the habit of paying a pastor's salary in this way. Unhappy indeed is the position of the man of God, who is compelled to see one of the people committed to his spiritual care doing a thing which deserves rebuke, and to feel, at the same time, that the administration of such rebuke will subject him to the imputation of unworthy motives. It must not be inferred, however, that such littleness as that above described was common among his people. On the contrary they were, as a body, very liberal in their dealings with him, so that, upon the whole, he was a gainer rather than a loser by the principle which he adopted.

Of his liberality a striking example has been given in his donation to the congregation in Berlin of $100, when, according to his own statement,

he would rather have had $350 cash, in regular payments, than the total amount of salary which he realized. He was generous to a fault. When he had his heart set on the accomplishment of a good enterprise he would become liable for large sums of money, as in the case of the erection of his Church. He would part with his last dollar, and then borrow money to give away. In this way he kept himself in slender pecuniary circumstances. With his superior talents for business, his extensive acquaintance, and abundant opportunities of profitable investment, he might have easily enriched himself. But he was never known to engage in a business transaction for his own emolument. Towards the close of his life he became a little more careful in his pecuniary matters. One of his parishioners, during this period, interested himself in the management of them, and thus rendered him very valuable assistance. His people also were very generous towards him and frequently made him valuable presents.

Mr. Judson had a *social disposition.* His warm and sympathising spirit instinctively sought society. His habits were as far removed as possible from those of the recluse. No where (if we except his pastoral visitations to the serious, or to the sick and afflicted) did he shine more conspicuously than among friends of kindred spirit and views. In such circles his talent of uttering striking thoughts appeared to great advantage; and his

discourse was seasoned with pithy and oft-times humerous anecdotes set off by his peculiar tones and varied expression of countenance. Of the vast influence of social intercourse he had a just appreciation, and he strenuously insisted on its being regulated in his parish by christian principles. To large social gatherings he was always hostile, on account of their tendency to extravagance, frivolity and vain display. His maxim was, "As many as can be seated around one table;" and this he defended on the ground that some definite rule was expedient, and that this was both simple and natural. In like manner he once remarked to the author that, when he went into his wood-shed on Sabbath mornings for kindling-wood, it was his habit to select such pieces as could be broken with the hand without the help of the axe. "Not that I suppose," said he, "that to strike a few blows with an axe on Sabbath morning would be in itself wrong, but because I find that I need, and the youth in my family need, some definite and simple limit."

Mr. Judson united the jocular turn of his father, with the sarcastic vein of his mother; and it would seem that the question which should, for the time being, bear sway, was determined by the state of his animal spirits—we might say, perhaps, by the state of his digestion. In one of the letters of the Empress Josephine to her daughter Hortense, the wife of Louis Bonaparte, there is a

striking remark on the connection between the digestion and the animal spirits and temper. "You have not failed," she writes, "to remark that almost our entire existence depends upon our health, and that upon our digestion. Let poor Louis digest better, and you would find him more amiable." When Mr. Judson's digestion, and consequently the flow of his animal spirits, was good, he had an exuberance of humor and jocularity. But when, from the influence of ill health, his spirits were depressed and his mind was in a gloomy mood, he was impatient of little annoyances, and his sarcastic remarks would come across the feelings of his friends in an unpleasant way. This infirmity he often lamented, and it was to him the source of deep sorrow. During the last years of his ministry he was gradually overcoming his disposition to sarcasm as well as his habit of offensive bluntness.

The most prominent, indeed, of Mr. Judson's failings were connected with his impulsive and uneven temper. The unfavorable influence of this upon his judgment in some remarkable cases has been already noticed. It should be added that the same trait of character made him somewhat liable to personal prejudices. His first impressions of an individual were strong and lasting, and sometimes unfavorably colored by the hue of his own feelings.

Mr. Judson's piety took its complexion from the traits of his natural character that have now been considered. It had very little of the ideal and imaginative; but was rather solid and practical, keeping ever in view substantial, tangible results. It was that vigorous and healthful piety which projects itself upon the field of christian labor. By his native constitution he was averse to the employment of dwelling upon and analyzing his varying frames and feelings; and from principle he kept no record of the same. Professions of high-wrought exercises and of an intense experience he ever regarded with suspicion, believing that, in proportion as such exercises are genuine, they will naturally manifest themselves in the life, without being made objects of direct display; and that the ostentatious exhibition of them is the worst kind of vanity and hypocrisy. Nothing did he denounce with more severity than what he called "pious talking" united with wicked acting.

The great doctrines of grace he embraced with all his heart, and gave himself up to their influence, without troubling himself with metaphysical difficulties respecting their relations to each other. Of him it may be said emphatically, that he first gave himself to the Lord, and then to the Church, by the will of God. If, as one has said, a call to the ministry is a "passion for souls," then he had this call; and no one simple idea would more beautifully harmonize with the entire course of his

ministry. His motive power was a passion, an impulsive, controling emotion; and it had for its scope the salvation of men. That a religion of this healthful and substantial character should have endured the touchstone of disease and approaching dissolution, and burned brightest as the lamp of life was expiring, is not surprising. It is written that the path of the just shall be "as the shining light, that shineth more and more unto the perfect day."

In the general review of Mr. Judson's character we see in him a man who had faults, but whose failings were far outweighed by his excellent qualities. He was such a man as one would love to have for a companion, a counselor, a neighbor, a pastor, an associate in the ministry. He was pre-eminently fitted for the time in which he lived, and the field of labor which he occupied. He left his native place in the autumn of 1829, intending to locate himself in Marion county. But God had marked out for him another sphere of action, and arranged a series of providences which should guide him into it. He came at the right time, and to the right field for the development of his peculiar mental endowments. God, by his providence and his Spirit, was already preparing the way for an extensive work of grace in all that region, from which, within a few years after his arrival, he and his brethren were permitted to reap a

rich spiritual harvest. When this season of special awakening was past, he still held on his way, and exhibited to his brethren an example of successful pastoral labor that cannot but be both instructive and encouraging. It is not for the purpose of exalting an imperfect mortal that this Memoir is presented to the public, but with the humble hope and prayer that it may be made conducive to the edification and usefulness of those who may read it, especially of such as labor in the work of the gospel ministry.

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